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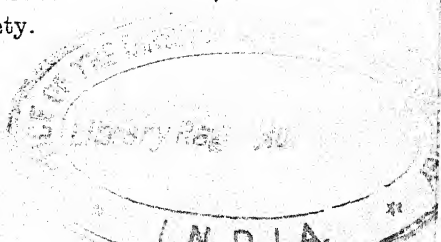
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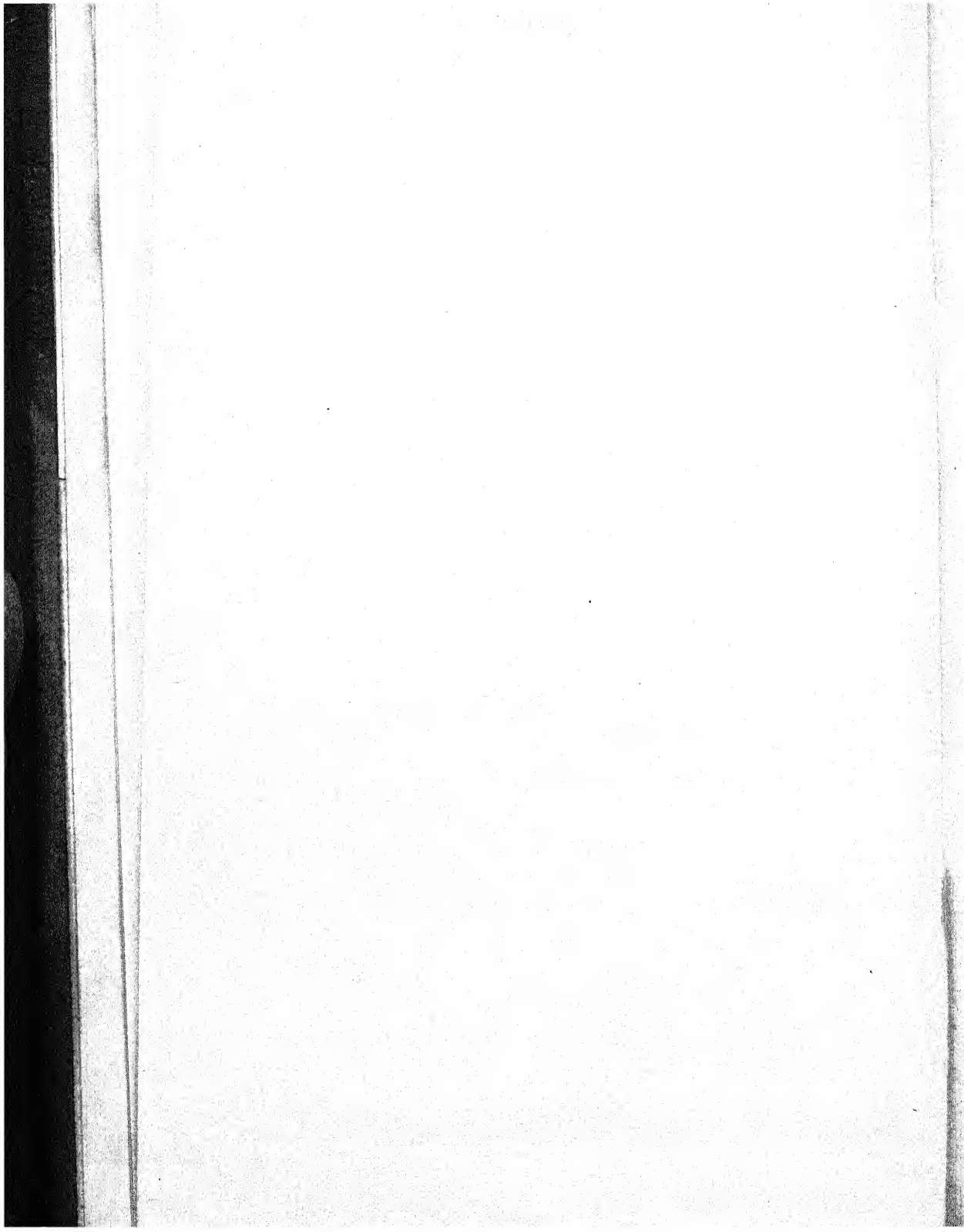
Application for Membership, stating the Name (in full), Nationality, Profession and Address of Applicants, should be forwarded to "The Secretary, North-China Branch of the Royal Asiatic Society, Shanghai." The name should be proposed and seconded by members of the Society, but where circumstances prevent the observance of this Rule, the Council is prepared to consider applications with such references as may be given. Remittances of Subscription for Membership (\$5 per annum, which entitles the Member to a complete annual set of the Journal for the year in which payment is made) should be addressed to "The Treasurer, North-China Branch of the Royal Asiatic Society, Shanghai." A Member may acquire "Life Membership" by payment of a composition fee of \$50.

Editors and authors wishing to have their works reviewed in the *Journal of the North-China Branch of the Royal Asiatic Society* are requested to send *two* copies to the Editor of the Journal, one copy being presented to the reviewer, the other remaining in the Society's Library. Papers intended for the Journal should be sent to the Editor.

It has been decided by the Council that the Society's publications shall not for the future be issued to any Member whose Subscription is one year in arrear.

It is requested that Subscriptions be sent to the Treasurer at the beginning of each year. Forms for payment may be obtained from the Secretary, by which members having a Bank account in Shanghai, can authorize a Bank to make the necessary payment at the appointed time every year. This is a great convenience to members, and to the Honorary Officers of the Society.





JOURNAL
OF THE
NORTH-CHINA BRANCH
OF THE
ROYAL ASIATIC SOCIETY
FOR THE YEAR 1923

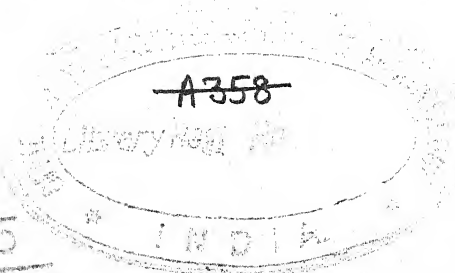
VOL. LIV.



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SHANGHAI:
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1923.

OFFICERS FOR 1923-1924.

<i>President</i>	S. BARTON, Esq., C.M.G.
<i>Vice-Presidents</i>	Rev. F. L. HAWKS POTT, D.D. I. MASON, Esq.
<i>Curators of Museum</i>	Dr. C. NOEL DAVIS, M.D. A. DE C. SOWERBY, Esq.
<i>Librarian</i>	Miss COULING.
<i>Assistant Librarian</i>	Mrs. ENDERS.
<i>Honorary Treasurer</i>	A. B. LOWSON, Esq.
<i>Editor of Journal</i>	Rev. G. W. SHEPPARD.
<i>Councillors</i>	H. E. V. GROSSE. H. A. WILDEN, Esq. C. KLIENE, Esq. R. D. ABRAHAM, Esq. C. HARPUR, Esq. Dr. H. CHATLEY.
<i>Honorary Secretary</i>	W. STARK TOLLER, Esq.

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VOL. LIV.—1923.

EDITED BY EVAN MORGAN.

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PROCEEDINGS

ANNUAL GENERAL MEETING

The Annual General Meeting of the Royal Asiatic Society was held in the Society's rooms on Thursday, 31st May, under the chairmanship of Mr. Sidney Barton, C.M.G., H.M. Consul-General.

Dr. Herbert Chatley raised the question of the Municipal grant to the Society. Considering the importance of the institution to Shanghai, he said, the present grant was quite inadequate, and it seemed very desirable that if possible it should be increased.

The Chairman expressed entire sympathy with this suggestion. The Society was growing and was practically the only Shanghai society providing for what, in want of a better name, he would describe as the interests of culture, and it was inadequately housed. The question was one which no doubt the incoming Council would consider.

The Honorary Librarian's Report.

Miss Couling presented the report of the late Hon. Librarian, Mrs. F. Ayscough.

I have the honour to present my last Annual Report as Honorary Librarian, N.C.B.R.A.S.

The year under review has been uneventful in Library Annals, but a certain number of new books have been added to the shelves; notably a copy of David and Oustalet's "*Les Oiseaux de la Chine*" which we have been trying to find for fifteen years.

In relinquishing my active duties as a member of the Council N.C.B.R.A.S., I would express my feeling of deep gratitude to the Society, as I feel that through the doors of its Library, I have been enabled to enter another world—a world in which the boundaries of time and space often seem annihilated. It has been my endeavour to hold open this door that others might enter.

The Royal Asiatic Society will always have my warm interest, and I shall often think of the happy hours spent in its rooms.

It is a matter of congratulation that I leave the work in the capable hands of Miss Couling, and during her absence from Shanghai, in those of Mrs. Enders.

As always, Mr. Woo and Mr. Chao have performed their duties in a helpful and capable manner.

(Signed) FLORENCE AYSCOUGH.

Miss Couling also mentioned that Mrs. Couling and herself proposed to present to the library a copy of Sir Aurel Stein's work on "The Thousand Buddhas."

The Honorary Curator's Report.

The past year was full of interest in the Museum, and a number of additions were made by collection, purchase, loans and gifts.

Mr. A. de C. Sowerby continued to give his highly valued and distinguished services, and it is gratifying to know that he has consented to fill the office of Joint Honorary Curator of the Museum during the coming year.

The achievements of the year, here recounted, are almost entirely due to his enthusiastic and unsparing labours.

One of the most interesting exhibits at present is a magnificent specimen of the Giant Japanese Crab (*Macrocheira kaempferi*) which was kindly placed on loan by Mr. H. H. Read.

The greatest span between the large claws of this huge creature is 10 feet 3 inches.

The length of the body from the tip of the rostrum, to the posterior margin of the carapace $14\frac{1}{2}$ inches; and the width of the carapace $11\frac{1}{4}$ inches.

Two large specimens of fish presented by Mr. G. H. Parkes were mounted and put on exhibition. One of these, (*Ctenopharyngodon idella*), popularly called the Chinese ide, makes a very handsome exhibit. Both these specimens, the second being a large Chinese bream (*Parabramis pekinensis*), were caught in the pond of the Hongkew Park. Several other sportsmen presented specimens of fish to the Museum, all of which were taken with the fly in waters near Hangchow. Foremost amongst these are some very fine specimens of one of the so-called rainbow carps, (*Opsariichthys bidens*). It was requested that these might

be put on exhibition, and this will be done, when more room is available in the Museum.

Mr. Sowerby placed on loan a number of skulls of mammals, namely, bears and deer, while several skulls of various animals which were found stored away in one of the cupboards were cleaned and placed on exhibition. Old and moth-eaten heads of wild boars, a lion and some deer had their skins removed and the skulls cleaned, and these, with the other skulls already mentioned, will be useful for purposes of comparison.

Mr. Peter J. Bahr very kindly lent a small collection of ancient Egyptian relics as he felt that since so much interest had been aroused by the recent discoveries in Egypt, connected with the Tomb of King Tutankhamen, these would give the public a clearer understanding of the subject.

During the year a large and representative collection of local fish, both fresh-water and marine, was made. Mr. Sowerby's own collector worked with the native Museum assistant, so that duplicate specimens of all these are being sent to the Smithsonian Institution, Washington, which Mr. Sowerby represents in China. There they will be identified and the names sent back to China. The native assistant has also collected local insects, mainly of the orders *Coleoptera*, *Lepidoptera*, and *Neuroptera*.

A pair of Burmese Peacocks and a specimen of the North China *Koploss* or Pucras Pheasant, (*Pucrasia darwini*) were purchased, while a specimen of the large fire-backed Pheasant of Thibet and two male Indian Koels (*Eudynamis honorata*) were mounted and placed on view. A specimen of a Kangaroo was also purchased.

Lectures in Natural History were given to the boys of the Shanghai Public School and the Thomas Hanbury School.

The increased interest in natural history in Shanghai is shown by the number of reptiles, mostly snakes, that were sent to the Museum by residents. European and American visitors during the year were fairly numerous, and it is certain that greater interest still would be shown if there were more exhibits. The Museum is much congested, and there is no room at present either for the proper storage of reserve collections, or the exhibition of all the different types of animals now contained in the Museum. Something should be done in the near future to relieve this congestion and possibly, by careful arrangement, additional wall-cases could be put in for the exhibition of more specimens. Cases a foot deep, and 8 or 10 feet high, could be placed round the

Lecture Hall without unduly encroaching on the space available for audience at lectures. Similar cases might be placed in the Entrance Hall where at present only a couple of maps are on view. The small room below the collectors' room, now used as a sleeping place for the Society's native staff, might be turned into a storage room for reserve collections, especially those preserved in formalin or alcohol. Quarters might possibly be found for the native staff outside the premises of the Society.

It is also advisable to find storage room for the large quantity of back numbers of the R.A.S. Journal, at present unsuitably stored on the top of the cases in the Bird-room. Even the space now available in the two large rooms might be used to better advantage by a re-arrangement and addition of cases, which would relieve congestion and bring about a more effective display of specimens.

C. NOEL DAVIS.
Hon. Curator.

MUSEUM ACQUISITIONS.

FROM JUNE 1ST, 1922—MAY 31ST, 1923.

DESCRIPTION.	PRESENTED BY
Giant Japanese Crab (on loan) (<i>Macrocheira kaempferi</i>)	H. H. Read, Esq.
Chinese Ide (<i>Ctenopharyngodon idella</i>)	G. H. Parkes, Esq.
Chinese Bream (<i>parabramis pekinensis</i>)	A. M. Preston, Esq.
Rainbow Carp (<i>Opsariichthys bidens</i>)	W. A. Ogden, Esq.
Other Fish from Hangchow.	A. de C. Sowerby, Esq.
Skulls of Bears and Deer.	Peter J. Bahr, Esq.
Ancient Egyptian Objects (on loan)	
Statuette of the Goddess Isis.	
Figure holds the child Horus on her knee. Pale green faience of the Twenty-sixth Dynasty. 666 B.C.	
Heart Scarab. Hard stone undercut scarab embellished with gold. Twenty-sixth Dynasty.	
A beautiful Undercut Reticulated Faience Scarab of the typical Twenty-sixth Dynasty type.	
A Beautiful Dark Green Syenite Heart Scarab. Not inscribed. Eighteenth Dynasty. 1700-1200 B.C.	
Strand of Varicoloured Faience and Glass Beads. Ptolemaic Period. 332-30 B.C.	

DESCRIPTION.

PRESENTED BY

A Remarkably Fine Ushabtiu Figure. Made for the "Overseer of the Royal Fleet, Pahanebu" Twenty- sixth Dynasty. 666 B.C.	
Set of Seven Small Alabaster Model Jars and Vases. From a tomb or foundation deposit. Twelfth Dynasty. 2000 B.C. Rare.	
Miniature Figure of the Goddess Isis holding the child Horus on her knee. Green faience of the Twenty-sixth Dynasty.	
Pale green faience Figure of the child Horus. Twenty-sixth Dynasty.	
Small hard Stone Scarab with inscrip- tion. Twenty-sixth Dynasty.	
Local Fish, fresh-water and marine.	Collected.
Local Insects (Coleoptera, Lepidoptera, Neuroptera).	Collected.
A Pair of Burmese Peacocks.	Purchased.
Pucras Pheasant (<i>Pucrasia darwini</i>).	Purchased.
Kangaroo.	Purchased.

The Honorary Treasurer's Report.

The Treasurer's Report and the Accounts were passed on the proposal of Mr. I. Mason, and seconded by Mr. C. Kliene.

NORTH CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY.
STATEMENT OF ACCOUNTS AS AT 30TH APRIL, 1923.

EXPENDITURE.		RECEIPTS.	
1922.		1922.	
Dec. 5	To Kelly & Walsh, Ltd.	Oct. 26	By Balance
1923.		Dec. 13	" French Municipal Grant \$100 @ 75.1
Jan. 5	" H. & S. B. Corporation	30	" S.M.C. Grant, \$250 @ 72.9
8	" Shanghai Recreation Fund, Int. on Loan	"	" S.M.C. Interest, \$37 @ 72.9
30	" Sundry Ac/s, as per Secy., Req. Nos. 285 & 286	"	" Shanghai Waterworks Co., Ltd., Int. on \$800 @ 8%, \$32 @ 72.9
Feb. 27	" S.M.C. Building Maintenance, \$433.93 @ 71.75	1923.	" Interest on Current Account
Apr. 20	" New Zealand Insurance Co., Ltd., \$119.25 @ 72.2	Jan. 3	" Life Subscriptions:—
24	" E. W. Mead, (Secretary) Cash held by Remittance of £15 to London Office ..	30	Dr. E. T. A. Stedford
"	" Balance	26	S. D. Gamble
		6	Lady Vizeninovich
		6	Dr. O. Siren
		6	" 6 m/s Int. on \$700 debenture stock—
		21	Mackenzie & Co., \$21 @ 72.14
		24	" S.M.C. Grant—\$250 @ 72.7
		24	" C/O from Sec. (Balance of A/c)
		"	" Subscriptions from Oct. 1922 to April 30th, 1923
			1,634.95
			<u>\$5,330.66</u>
		Apr. 30	By Balance
			\$2,230.27

Audited and found correct.

G. E. TOWNS
Shanghai, April 30th, 1923.

A. R. LOWSON

Hon. Treasurer,
Royal Asiatic Society, North China Branch.

To Account with the Honorary Treasurer of the Society.

CASH ACCOUNT, JUNE 1ST, 1922, TO APRIL 30TH, 1923.

A. R. LOWSON
*Hon. Treasurer,
Royal Asiatic Society, North China Branch.*

Audited and found correct.

G. E. TOWNS

Shanghai, April 30th, 1923.

The Honorary Secretary's Report.

The Council has met seven times and nine public meetings of the Society have been held during the Session, at which lectures and papers were given as follows:—

"A Page of Ancient Chinese History" by Dr. Darroch.
(Oct. 19, 1922).

"Chinese Script in the Light of Phonetics" by Dr. Bernard Karlgren. (Nov. 2, 1922).

"Chinese and Ancient Egyptian Culture" by Mr. Chas. Kliene. (Nov. 16, 1922).

"The Religion of the Chiang" by Rev. Thos. Torrance.
(Jan. 18, 1923).

"Culture, the Basis of Chinese Art" by Dr. J. C. Ferguson. (Feb. 14, 1923).

"The Biological Exploration of Fukien Province" by Mr. A. de C. Sowerby. (Mar. 8, 1923).

"The Literary Background of the Great River" by Mrs. Ayscough. (Mar. 22, 1923).

"The Taoist Superman" by Rev. Evan Morgan. (April 19, 1923).

"My Journey to Lhasa" by Brig.-Gen. G. E. Pereira,
C.M.G., D.S.O. (May 21, 1923).

In addition, an Exhibition of Wood Block Colour Prints and Water Colour Sketches of Korea, Peking and Japan by Miss Elizabeth Keith was held on Dec. 4 and 5 under the auspices of the Society. The Exhibition was well attended and the results were, we understand, very gratifying to the Artist.

The number of new members enrolled is less satisfactory than last year, only 40 having joined as against 70 in 1921-1922. As provided by the Rules, I have to read the names of the new members, which are as follows:—Dr. Harold Smith, Mr. W. Wagstaff, Mrs. Lucy Beale, Messrs. S. Gamble, J. E. Holmstrom, S. F. Light, Dr. Bernard Karlgren, The Stanford University Library, Messrs. E. S. Cunningham, J. Fredet, J. M. Henry, S. M. Shirokogoroff, Lieut.-Comr. Chas. Stephenson, Messrs. A. B. Finch, Miss Florence Hays, The Rabbi Hirsch, Rev. E. D. Harvey, Prof. H. S. Quigley, Dr. E. P. Hicks, Messrs. S. B. Starling, L. Laurence, Sir Edward Pearce, Miss A. Lachlan, Messrs. E. Wilder, G. W. Groff, C. O. Levine, O. W. McMillen, Dr. Lewis Chase, Miss E. W. McIntosh, Mr. G. Gruman, Miss G. Geary, Rev. G. W. Sheppard, Messrs. D. C. Baker, W. Hanming Chen, W. Bos, A. W. Simms Lee, Rev. A. S.

Adams, Messrs. E. C. Pomeroy, H. J. S. Jones and C. M. G. Burnie.

Ten resignations and seven deaths of members have occurred during the year, leaving our membership at 600, an increase of 29 from last year. This gain, however, may be more imaginary than real, as no names have yet been struck off the list this year for non-payment of subscriptions, as will, it is feared, be necessary. A circular warning some 40 offending members who have not paid subscriptions since 1920 is to be sent out as a result of a resolution passed at a meeting of the Council to-day, and it is hoped that some of these may elect to take this last chance to retain their membership.

The state of the Society's finances does not call for any special comment, as will be seen from the Treasurer's statement of account. It should be noted that owing to various changes in the officers of the Society, it has been convenient to close the annual account on April 30 instead of May 31, with the result that we are now considering a financial year of 11 instead of 12 months. The Hall has been regularly used by many societies, etc., during the season and therefore the takings under "Rent of Hall" are nearly double those for 1921-1922. This is compensated by the fall in the receipts from "Sale of Publications", the reason for which is not obvious. There was a large increase in the expenditure under the heading of "Building Maintenance", due entirely to the heavy cost incurred for damp proofing, which, however, was unavoidable.

E. W. MEAD,
Hon. Secretary.

Election of Officers.

The following officers were then unanimously appointed for the ensuing year: President, Mr. Sidney Barton, c.m.g.; Vice-presidents, the Rev. F. L. Hawks Pott and Mr. Isaac Mason; Curators of Museum, Dr. C. Noel Davis and Mr. A. de C. Sowerby; Librarian, Miss Couling; Assistant Librarian, Mrs. Enders; Honorary Treasurer, Mr. A. B. Lowson; Editor of Journal, Rev. G. W. Sheppard; Councillors, Messrs. H. E. V. Grosse, H. A. Wilden, G. Kliene, R. D. Abraham, C. Harpur, and Dr. H. Chatley; Hon. Secretary, Mr. W. Stark Toller.

The resolution was proposed by Mr. E. Morgan and seconded by Mr. Heaton Smith.

Departing Members.

A very cordial vote of thanks was passed to the Council of last year, special mention being made of the splendid services rendered by the Rev. Evan Morgan, as editor of the Journal, and Mrs. Ayscough for her many years' service as librarian and her charming and interesting lectures, and also to the Rev. Dr. Parker and Mr. Blackburn.

A SNOWSTORM.

This poem was written by Shen-Chow, a famous artist and poet of the Ming Dynasty, on beholding an ancient picture of a snowstorm which he discovered in the attic of a monastery.

After ten days in the city,
Mad with glare and scorching gust
And the brain is whirling wildly,
Choked my eyes with burning dust

Pleasant then to see before me
In the attic of the priest
League on league of snow-clad country,
To my arid sight a feast.

Small the measure of the canvas,
Which displays the snow in flight;
Yet so real the white flakes falling
That I shivered at the sight.

Long lithe willow branches bending
Laden with the frozen sleet,
While through thickset bamboo copses
Whistling blasts of winter beat.

Moored by the farther margin
Of the chill dividing stream,
Waits the ferry-boat for travellers
But of man there's not a gleam.

Staggered are the rocks in flying
By the West wind's gusty course,
Far off wild geese cackle loudly
Blinded by the white storm's force.

Lightly limmed are lines and shading,
By the hand of genius bold,
Showing countless miles of landscape
As a gem of perfect mould.

Just as if some leagues of Kiangnan
At this moment came in view
But my aged eyes need rubbing
To perceive the rocks anew.

Departing Members.

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But my aged eyes need rubbing
To perceive the rocks anew.

Painting such as this is genius
Of the highest, rarest kind,
Showing art's profoundest mysteries
Captured by the master's mind.

Through the classic age of T'ang-Chao,
Specially by the men of Wu,
This rare work was closely guarded
With a care and reverence true.

And its value went on growing
Through the Northern, Southern Song,
And the wealthy sought to purchase
Showing purses broad and long.

Costly relics oft are hidden
In the mansions of the great;
But a phoenix seldom dwelleth
With the poor of low estate.

Once before I saw a snow scene
On a canvas one-foot square
Marvellous but over-crowded
With a wealth of genius rare.

Now in age I gaze in wonder
On this greater picture scroll
In which the master's mind has let
All its lofty thoughts unroll.

Surely on this priceless relic
Heaven bestowed a special ward
Teaching Tai-Kiu's sons and grandsons
How to judge it, how to hoard.

So they wrapped the prize in paper
Very tight and very small
Hiding it within a furrow
Bored deep in the temple wall.

As a witness to this matter
And the thoughts my mind does store
Here I make and write this poem
For a record ever more.

THE LATE CHARLES BUDD.

CHU-GOH LEANG AND THE ARROWS.

(HERO OF THE "THREE KINGDOMS.")

Taken direct from the original Chinese.

"To be a general and not to know the skies thoroughly; not to know the lie of the land; not to be skilled in art; not to be conversant with military maps; not to have an understanding of the strength and weakness of armies—is to show a poor ability."

CHU-GOH LEANG.

With evil mien Cheo Yu inquir'd,
"Say, sir, what mightiest defence
Should 'gainst our foes by us be hir'd
All other arms in preference?
The spear, the sword, the twanging bow,
Keen axe, or swift-plied short-blade,—show,
When on the wave to war we go,
What chosen weapon bear we hence?"

Chu-goh Leang, the trusted guide
And counsellor of Han's last king,
The people's darling, heroes' pride,
Eyed him with scorn, thus answering,
"Great General (for thus men act,
In China, e'en in hate, with tact)
"When through the waves to war's impact
We cleave, the bow should be supreme."

"Well said, good sir," Cheo Yu replied,
And with my mind agrees; but, see!
Ts'ao Ts'ao's marauding hosts espied
Spread yonder in immensity.
Shafts have we few, and this thy choice
Of weapon confidence destroys.
Well might the rebel hordes rejoice
To know how vulnerable are we!"

"Now this command on thee I lay,
Our native State of Shuh to guard,
And our blest Prince, the Great Lew Bay,
Who gave me this portentous ward:
Before ten suns their course have sped
Ten myriad arrows thou shalt spread
Before the tent, or on thy head
Devolve thy fate! Go, speed thy part."

The great Chu-goh beheld the net
Cast to enmesh him to his wrack.
In all the Triple States he yet
Commanded broadest fame, and lack
Knew none of skill, and subtle plan,
And stratagems of war. To scan
A campaign's chart, or mind of man
Stood versed alike; swift his attack.

Quoth he, "Ten days were grievous spent
If we must bear the bondage dread
Of our base fears, with bows unbent.
Ts'ao Ts'ao is out for war; and, led
Beneath his standard, should his host
Move on our legions, we are lost!
Our ruin were a fearful cost
To pay for slothful days, ill-spel."

"Three days I set (more 'twere a crime:
In war delay courts ruin), then
Here in this camp, within the time,
With shafts I will supply thy men,
Great General, in numbers due.
One hundred thousand arrows strew
I here, ere three suns set. In lieu
My person bring, thy stake, again."

The evil tyrant's heart rejoiced
To hear that fearless hero speak.
His joy to none he could have voic'd
His vengeance ripe so soon to wreak!
"Now, mark," spake he, "the army knows
No trifling speech: heed thou thy vows!
Thy words shall prove thy sorest foes
If thou this solemn contract break.

"Come, draw the bond, and spread the board.
Bring wine and meats;" (for oft a feast,
In China, holds portentous ward
Of good, or ill: of plot, or peace.)
"This deed o'er festal cup we'll seal,
And ink and parchment shall congeal
What but redemption may repeal.
"To fail means death without release!"

"So be't," spake he, and sealed the bond.
They deemed him lost, that noble man,
Who oft for king and state had donn'd
The garb of death, where perils ran;
But just as oft, by skill and fame,
Escaped the perils as they came,
And spread abroad an awesome name,
Till none dared face his conquering van.

He went, and Cheo in secret glee
Conn'd o'er his rival's sure defeat.
"That he should rise in place of me,
And gain our prince's favour! Meet,
Indeed, a subject for my wrath!
But now I'll sweep him from my path,
And claim his glory's aftermath."
So drank the tyrant malice sweet.

"When he shall strive the shafts to make,
The army's artisans command
In all delay. Impede, keep back
Materials, hinder, thwart, withstand
His every order, nor perform
His strict injunctions. Thus his harm
Shall keep my burning vengeance warm,
And clear this viper from the land.

"Go, Lu Dze-jing, his methods spy,
And tidings hither bring again,"
Cheo Yu commanded. "Doth he ply
With diligence his labour vain"?
Three thousand shafts, ere three suns set,
Were feat enough, but never yet
Had such a task a mortal met,
To make ten myriads, or be slain!

The despot's mandate Lu obeyed,
But loth indeed to execute.
For great Chu-goh he was dismay'd,
And fain would make the order mute.
"I see not," he return'd to say,
"Nor glue, nor paint, nor feather gay,
Nor withe, nor bamboo shaft. Display
Is none of works there set afoot.

"He sits but idly by the stream,
Nor bends him to his mighty task."
"So," quoth the tyrant, "it doth seem
My wrath shall in his failure bask.
Not in three days can he here show
His work complete. Soon shall we know
If to the block his steps must go,
Or if he have the shafts we ask."

Chu-goh Leang all idle sat
While two suns set, nor stirred to make
Those winged messengers of fate.
He chose his even course to take,
Nor raised a hand, nor artisan
Employed, nor formed yet any plan,
'Twas said, his life-contract to span.
To word or question naught he spake.

At night by stealth to spill his blood
Five hundred warriors did crouch,
By Cheo despatched, beside the flood,
All armed. By oath they did avouch
Their purpose fell, and willing hand.
While Cheo thus sent th'assassin band
To carry out his dark command,
The great Chu-goh rose from his couch.

Into the night he strode, beside
The banks of Yangtze's mighty stream,
Where floated shapes dark on the tide,
Like vague creations of a dream.
From out the gloom Dze-jing appear'd;
Chu-goh him hailed; then jointly steered
Their steps in darkness, till there reared
A form above the water's gleam.

Ships rode there, on the inky tide,
And river's mighty bosom, where
The rolling current, swift and wide,
Spread out its heaving waves. For there
Chu-goh had got him twenty ships
Acquir'd from Lu, by skilful lips.
Lu willed not that cold Death eclipse
A heart so bold, a name so fair.

"But twenty," Leang had said to Lu,
"And never word to Cheo relate;
With forty widths of dark cloth, too,
And these, I think, will change my fate.
Then twenty thousand sheaves of straw,
I need upon the ships, or more.
If thy heart's love doth to me draw,
Prepare me these. My death abate."

Lu brought the craft, each fully mann'd
With thirty valiant sons of Han.
Chu-goh the vast array proud scann'd,
And bent his will to fill his plan.
Each craft of straw one thousand sheaves
He made the bearer, ranged like leaves,
In orderly array, as heaves
The up-piled shocks the frugal swain.

On either side a dark cloth screen
He hung, and ordered all aboard.
The cloth, with up-piled straw between,
Shelter'd each broad craft's little horde.
Strong brazen drums he gave each crew,
Well-cautioned in their use, and drew
A breath of joy. He hastened through
To board the foremost craft, straw-stor'd.

The cock had not awak'd the morn,
And dark hung o'er the gloomy flood,
When Chu-goh, bravest Chinese born,
Fearless on vanguard war-craft stood.
A deep mist settled o'er the stream,
And clung like white, soak'd sail, 'twould seem
Conspired to aid the daring scheme,
And hide the heroes in its hood.

"Now on to Ts'ao Ts'ao's camp," he said,
"Nor tarry till, o'er waters wide,
On laden craft his harbour-bed
We enter, through this fog-banked tide."
"What?" cried Dze-jing, in wild dismay,
"That mighty rebel face? Nay, stay!
What, should his forces break away
To our attack? 'Tis suicide!"

'Fear not," bold Chu-goh cried serene,
"Ts'ao Ts'ao is skilled in arts of war,
And would not venture through this screen
Of murky fog, from his safe shore;
Lest, foe-pursuing, he but found
That foe his hampered force surround,
In cunning ambush." Now no sound
Was heard there but the swift-plied oar.

"On to the camp," cried Chu-goh, "Vie
Each man with each whose swiftest blade
Shall speed us to our enemy!"
The dark shapes through the dense mist made
A line like silent ghosts, aris'n,
Their shrouds enfolded, from their prison,
To cleave the gloom—weird fog for dizen—
And passed in silent colonnade.

Strong ropes each vessel to each bound,
Lest, straying in the dismal gloom,
Amiss their erring path they found,
And ran at random to their doom.
The dark craft made a winding chain
Upon the dank and chilling main;
Like fearsome dragon's long-drawn train,
That huge and shapeless there did loom.

Amazed o'er the brink of morn
The sun cast forth a vanguard gleam,
And saw his light of power shorn,
Where that damp shroud confused the stream.
"Lo! there the foe," bold Chu-goh cried,
Who through the maze the shore descried;
"Now lay our fleet his camp beside,
And we shall see mad turmoil born.

"Westward your prow! Now charge the line!
Men, to your drums! Confusion reign
Our friendliest queen this morn! Incline
Your joint disordered shouts the main
To rend, in vast tumultuous rout."
The brazen drums roared, and the shout
Increased the noise the drums beat out,
Like crashing mountains burst in twain.

The fog-bank rolled the swelling roar,
With muffled boom, in weird, wild course—
Now loud and strong, now sinking, more
Like distant thunders, rumbling hoarse;
Then swelled again—a ghostly sound,
Where, dense or thin, the foggy mound
Its passage baulked, pent near the ground,
Or wailing high in air outburst.

This fearful din to foes' camp borne,
In changing wail, and roar, and swell,
Sent flying posts the chief t'inform,
Who dreaded that they had to tell.
He sprang to foot, that mighty foe,
(For oft in fortunes to and fro
Leang's wars with great Ts'ao Ts'ao would flow),
And orders gave both swift and well.

"Hence to the stockade! Bowmen call,
Three thousand each with Hsü and Dsang,
Lost in an ambush lest we fall,
In this dread mist, to that dread Leang.
With torches to the river's brink!
With lights to guide, his boats we'll sink;
And arrows many from the brink
Shoot towards the stream," the order rang.

"The water-stockade!" was the cry.
There too, they sent some thousand bows,
Lest the designing foe should try
To force its mouth, their fleet t'inclose.
A myriad archers wildly shot
To stream, but at they knew not what—
Ghosts floating, huge misshapen blot
Upon the fog-weird, howling foes.

"Now ships, about," our hero cried,
"And charge the water-stockade. There,
I trow, more arrows shall abide
Our gathering than our foes can spare!"
They ply their blades the ships to turn
Towards where the lighted torches burn
To guide them, as inshore they run,
Like phantoms stark, 'mid lurid glare.

The arrows fell like rain in Spring
(When rains are greatest), from the bank.
Swift forth they sped, on lightning wing,
And deep into the straw they sank.
As nearer to the stockade drew
The vessels weird, more fiercely flew
The angry hail, and straight into
The sheaves prepared, in long-drawn rank.

Commotion, turmoil, shouting! Din
Of roaring drums! Amid the glare
Of flickering torches, out and in,
They sped like fleeting monsters rare.
But ever where they pressed, the hail
Of flying shafts, their boats t'assail.
Would scream, with ever-rising wail,
That rent the mist-encumbered air.

Hard by the stockade's mouth they went,
And winged messengers, in sheaves,
Forth from the groaning strongbows bent
Upon the straw flew thick as leaves.
Riparian foemen deftly swept
The thong with fingers war-adept
And from the twanging sinews leapt
The whistling shafts upon the breeze.

They flew in shoals; they fell as fast
As winter snowflakes; fell in swarms;
Swept shrieking like the shilly blast,
Above the flood 'mid mad alarms.
They filled the air in endless streams;
They struck athwart the planks and beams;
They poured in, as when heaven teems
Its pent-up torrents in its storms.

The sun, meanwhile, a grim attack
Upon the fog-bank thick had made,
And his slow beams by narrow track,
Cleft through the scattering mist, had strayed.
"Enough, enough!" our hero cried,
"Back, back across the river wide!
Our foes their arms have hotly plied,
And our best wishes have obey'd."

"More shafts our ships have here than fell
Into the flowing flood; and now
Ten myriad arrows I may tell
To fill, and more than fill, my vow.
Not all the armourers our host
Throughout the widespread camp can boast,
Such hordes of arrows, at such cost,
Could make in such short time, I trow.

"Now ply your strength! Together raise
Your voices in one swelling shout."
Six hundred throats back through the maze
Cried, at their leader's mandate, out,
"We thank thee, Ts'ao Ts'ao, for thy shafts."
"To-morrow," (thus he), "our brave crafts
"Shall speed us these thy winged drafts
Thee to repay in battle's rout."

Too late Ts'ao Ts'ao beheld his plight,
And his great enemy's bold scheme.
The flood was swift, the boats were light,
And soon sped miles adown the stream.
Too late his skilled foe to pursue:
Too late his bowmen he withdrew;
Too fast his careless arrows flew;
Too few those left, the camp to screen!

The sun burst through the fleeing mist
As Leang back toward the ramparts drew.
Its beams five hundred strongbows kissed
Of Cheo's unbridled hireling crew.
"Now, sirrah, we commission hold
Thine arrows to receive, full-told."
"He pointing to the straw, thus bold,
"The shafts are there, collect your due!"

To Cheo Dze-jing soon sped his way.
That tyrant waited to fulfil
His hate on Leang. Great his dismay
To learn that hero's pregnant skill
The arrows' score had made complete.
Quoth he, "It was a matchless feat!
And worthy of the man." The deed
They tore in shreds, like cancelled will.

Then Chu-goh Leang his schemes thus laid:
"Now Ts'ao Ts'ao's bowmen arrows lack.
Too generous he his wrath display'd
Upon my sheaves! To our attack
His hosts all open lie. This day
Let us prepare; to-morrow lay
Our armies 'gainst his broad array,
And his own gifts return him back."

C. A. JAMIESON.

THE DROUGHT.*

Ominous the Milky Way lies
Brilliantly it spans the sky.
Sign it is of death—disaster!
Vainly to the gods I cry.
Show me my offence High Heaven!
Why dost thou us thus oppress?
Sacrifices I keep offering,
Humbly I my sins confess.

Arid stretch the plains before me;
Scorched they seem as if by fire.
Gods! What means can I consider
To appease your vengeful ire?
Heav'n and Earth both do I worship,
Spirits numerous, none I slight.
How-tsih e'en no help can render.
Lost I am in hopeless night.

Tormented by drought excessive,
Lies our land in famine's throes.
Ah! Will there be one remaining
Of the Chow race through these woes?
Would that this distress fell only
On my bowed and luckless head,
That in my Ancestral Temple
Cease all worship of the dead!

Can our grief no assuagement find?
Hills are parched and streams are dry.
Shall the sprites of Death and Evil
Good triumphantly defy?
Shades of parents, kings and sages!
Can ye too no succour lend?
Vouchsafe me, O God, permission
From my high throne to descend.

In confusion lies our Empire,
Lawlessness and vice prevail.
Staunchly work my great officials,
But alas! their efforts fail.
Still look up to Heav'n above us,
Bright its luminaries shine.
Will High Heav'en relent his anger,
Will to mercy he incline?

ELFRIDA HUDSON.

*Suggested by the lamentation of King Suan (827-781 B.C.)

THEN—AND NOW*

Then we were one heart,
Like the shadow to its substance cleaves.
Now we are apart,
Like the rain the heavy cloud leaves.

Then we were one heart,
Like varied tones sweet concord make.
Now we are apart,
Like autumn-leaves their branch forsake.

Then we were one heart,
Like a star our lives in brilliancy shone.
Now we are apart,
Oh, Void and Gloom! Be life soon gone!

ELFRIDA HUDSON.

*Unknown author. (About third century A.D.).

A NIGHT IN THE MOUNTAINS.*

My way was lost 'mongst tangled firs and pines
When happily a footpath I espied;
Its trail I followed westward round the hill,
And soon saw an expanse of azure sky.
There was a Temple on the jutting crags,
Silhouetting turrets quaint against the sky.
High perched upon the fleecy clouds it seemed,
And from its misty heights it called to prayer.

The sun set calmly; night crept slowly on;
Then silenced were the monkeys and the birds.
The chant of bonzes—dulcet sound of bells
Pierced through the lonely mistiness above.

In contemplation motionless I sat.
The moon rose brilliantly; his visage was
Reflected in the placid mountain-lake;
The barren peaks he touched with silver tints.
I heard the purling of the distant streams,
The sough of leaves, tormented by the wind.

My soul seemed thrust out of its lodging-place,
Thrust into realms where time and space was lost.

Thus did the dawn surprise my senses numb.
Now changed the aspect was—a wakening earth;
The Western Mountains stood in ruddy glow,
The lake shone with a scintillating gleam,
While darkness sullenly gave sway to light.

Ko-sien and Hsü-chi, sages great of old,
Who have for us a pathway cleared to Truth,
Both shunned the busy marts, the haunts of men,
And loved to dwell here in this solitude.
What if, in rapture such as now I felt,
My soul should these immortal spirits meet,
And should with them communion hold! Ah, then
Cease mundane longings! Crowned my life would be.

ELFRIDA HUDSON.

*T'ao-Han; T'ang Dynasty.

HSÜAN-TSANG AND MODERN RESEARCH

By BARON A. Von STAËL-HOLSTEIN.

In every country we find classes of people or at least individuals who prefer a life of renunciation and high thought to the delights of home and love, who forego the charms of wealth and power in the belief that the real life is a spiritual life. But nowhere does this belief count as many followers as it does in India—the religious and philosophical country *par excellence*. Not only a few Brahmins but practically all classes of the Hindoo population regard the material world as unreal and all its cares as illusion. Not all of them can of course put their conviction into practice, but nearly every one holds it and admires those who carry it out.

The attitude adopted by the average Hindoo towards the world of phenomena has naturally influenced Sanskrit authors who generally devote their attention to philosophical or religious subjects rather than to their earthly surroundings and attach a greater importance to the deeds of their many headed mythical heroes, than to the achievements of their own contemporaries. Owing to the slight regard paid to actualities by early Indian writers Sanskrit literature is extremely poor in works of geographical and historical interest. Accurate history is an enemy rather than an ally of religious doctrines. Mere lists of kingdoms enumerating their names without any indications as to their size etc., represent all that Sanskrit writers have done for the description of India.

The contempt for space thus shown by the writers on geography is only equalled by disregard of time displayed by the authors of Sanskrit chronicles. Only one of the latter, Kalhana's *Rājatarangini*, can be considered as important and even that one cannot be called accurate, three hundred years being for instance assigned by its author to the reign of one of the early kings of Kashmir.

The unsatisfactory character of native literary sources makes the works of foreign historians and travellers all the more valuable, and we find that the framework of early

Indian history is chiefly based upon the accounts of Greek and Chinese writers.

It is owing to Greek historians, who began to be interested in Indian affairs at the time of Alexander's campaign, that we are able to fix the date of the great Indian Emperor Aśoka (3rd Century B.C.) which has served as a point of departure for building up a great part of Indian chronology.

Of much greater importance still are the Chinese sources of Indian history. Valuable material is already to be found in the records of Ssü-ma-ch'ien and in the chronicles of the Han dynasties, but more than anywhere else in the works of Chinese Buddhists who travelled to India with a view to studying their religion at the great monasteries, collecting books and worshipping the sites consecrated by acts of the Buddha during his stay on earth.

Among the first of the Chinese travellers' accounts about India to be translated into a foreign language was Hsüan-tsang's Hsi-yü-chi. The French version of that work prepared by the famous sinologue Stanislas Julien appeared in 1857, and that year marked a new epoch for all those interested in the history of India.

General Cunningham, the founder of scientific archaeology in that part of the world, based his whole plan of systematic excavations on the records of Hsüan-tsang, whom he called the Pausanias of India, and the Hsi-yü-chi has ever since been regarded as an indispensable guide and reference book by every archaeologist of India.

Hsiang-tsang, born about the year 600 near Honan-fu, was the son of a learned magistrate and received a sound Confucian education. But at an early age he began to show a vivid interest in Indian philosophy, and this interest soon developed into the enthusiastic love for the teaching of Buddha which led him to become a monk when he was twenty years old. His fame as a learned expounder of Buddhist doctrines soon spread in the capital and the wilderness. But he himself was far from being satisfied with the depths of knowledge attained and partly attributed his lack of understanding to the unsatisfactory character of the Chinese translations of the Buddhist writings existing at the time.

He accordingly determined to go to India and to study the Sanskrit originals of those writings with the help of Indian scholars. He started for the land of Buddha in his thirtieth year and accomplished his task in spite of nearly insuperable obstacles, offered partly by the inclemency

of the climate, partly by the inhabitants of the countries traversed.

Already at the beginning of his journey, he was confronted by very serious difficulties, leaving China being strictly forbidden at that time to any one except the bearer of a special permit, which our pilgrim did not possess. But his craving for knowledge and love of learning pushed him on and though not eluding the vigilance of the frontier guards, one of whom actually shot at him, he managed to get across the border unharmed. After this escape from his own countryman's arrow, which just failed to put an end to his career, Hsüan-tsang encountered another obstacle in the person of the King of Kao-chang, who became so fond of the learned pilgrim that he tried entreaty, flattery, and even force to retain him at his court. But in vain—the religious enthusiasm which filled the traveller could not be subdued by the hospitable monarch and our pilgrim succeeded in resuming his perilous journey. But before he was able to do so Hsüan-tsang had to resort to very strong measures in order to convince the King of the futility of his attempts to stop the pilgrim's progress. In fact he declared a hunger strike and during three days he neither ate nor drank. On the fourth day, seeing that the master was becoming fainter and fainter the King allowed him to leave for the West.

He endured the scorching winds of the Taklamakan desert where only the whitened bones of travellers killed by thirst and exhaustion enabled the pilgrim to find his way. He braved the perils of icy blasts and avalanches while passing over snowy ranges of mountains and was not afraid of crossing the torrential rivers which seemed to bar his way to the sacred places of the Buddhist world. Hsüan-tsang returned to China after an absence of sixteen years and spent the remaining twenty years of his life translating the Buddhist books he had brought from India and recording in Hsi-yü-chi the strange and wonderful things he had seen in the west. He was as persevering in his literary work as he had been on his perilous journeys and the religious enthusiasm which made him bold even to rashness when facing the desert inspired him with the most painstaking accuracy when working at his desk.

He records the distances separating from each other the places visited, the size of many cities, the customs of the people, and their past history. He describes a great number of Indian sites well-known to Buddhist literature which could not hitherto be located owing to the fact that

Buddhism had been extinct in India proper for many centuries past and that very few local traditions still existed concerning the founder of the religion.

Among the places described in the Hsi-yu-chi few are of greater historical interest than Lumbini, where according to literary tradition Buddha was born. Hsüan-tsang tells us that he saw the tree under the shade of which the great event took place and enumerates various monuments which commemorate the coming into the world of Cākya-muni. Among these monuments is a column erected by the Emperor Aśoka. Our pilgrim's narrative indicates the distance separating Lumbini from places known to modern Indian geography and the direction in which it lies.

This enabled Dr. Führer of the Indian archaeological service to start investigations at the right spot and in 1896 the column of Aśoka was found. The column bears an inscription, according to which the Emperor in the 21st year of his reign worshipped at Lumbini, the place where Buddha was born, and, Aśoka's date being fixed by independent evidence, establishes the fact, that Lumbini was known as Buddha's birth place more than two thousand years ago. The traditional interval between Buddha's death and the accession of Aśoka being only about two hundred years enhances the value of the column mentioned by Hsüan-tsang and rediscovered by Dr. Führer.

Only about thirty miles from Lumbini, so the pilgrim tells us, was Kapilavastu, the chief city of the Cākya clan, to the ruling family of which Buddha belonged. Here in Kapilavastu he spent the time of his youth and the city was the scene of various incidents in the great teacher's life. Hsüan-tsang saw the place, marked by a pagoda, where the sage Asita foretold the newly born prince's destiny; another pagoda at the spot where Buddha's school-room stood, and a similar edifice which commemorated a victory of the Buddha in the athletic field. He visited the ruins of the palace, where Buddha lived with his young wife and contemplated with awe the spot where in his flight from worldly life he climbed over the city wall, leaving behind everything he possessed in order to become a penniless student in the wilderness. Beyond the city walls, so the pilgrim tells us, there were also many memorable spots marked by pagodas, as for instance the place where, sitting under a tree, the young Buddha for the first time gave himself up to deep meditation.

Another pagoda visited by Hsüan-tsang was built at the place where the prince made a halt, having gone over the

city wall of Kapilavastu at midnight and ridden on until daylight. Here the Buddha took off his princely crown, handed it to his groom to take back to the capital and spoke words of comfort to the disconsolate servant.

More sacred still than Lumbini and Kapilavastu is Gayā, the place where Buddha reaped the fruit of many years of meditation and attained Supreme Wisdom. The spot is regarded as the centre of the Universe by pious Buddhists, and Hsüan-tsang describes in detail many of the buildings surrounding it, as for instance a stone wall built by the Emperor Aśoka, the remains of which have lately been identified by British archaeologists. Convinced of the truth of his doctrine and of its power to remedy all the sufferings of humanity Buddha determined to make his religion known to his fellow creatures.

The scene of his first sermon, a deer park in the vicinity of Benares, is a spot of great sanctity to all Buddhists. Hsüan-tsang describes it minutely and draws the attention of his readers especially to the deer park monastery which was of unusual splendour. Near that monastery he found a ruinous old stone pagoda built by the Emperor Aśoka of which 100 feet still remained above-ground. In front of this was a stone pillar, more than 70 feet high. The ruins of the monastery, the pagoda and the column, which bears an inscription dating from the time of Aśoka have all lately been rediscovered by Mr. Marshall, the director general of archaeology in India. These finds yielded most important historical material and we owe them largely to Hsüan-tsang's indications.

Another important scene of Buddha's activity on earth is Rājagriha not far from Benares. During the fifty years of his career as a religious teacher, the Buddha lived much and taught his doctrine in the vicinity of Rājagriha, the residence of his royal patron Bimbisāra. The latter was so devoted to Buddha that he had a special road built from the royal palace to the residence of the great teacher, in order that he might visit him daily and listen to his sermons. The location of this road is described by Hsüan-tsang. He also tells us that the place where Bimbisāra used to get out of his carriage in order to proceed on foot to the presence of the Buddha was marked by a pagoda and mentions some hot springs as being not far distant from the holy spots.

Hsüan-tsang's account of these springs, which still exist at the present day, greatly facilitated the work of modern explorers, and many interesting objects have lately been unearthed in their vicinity. Among others, traces of

Bimbisāra's road and remains of the pagoda were discovered by the archaeological service of India.

Biographies of the Buddha were known to European science long before the writings of Hsüan-tsang became known in the West, but Buddhism having many centuries ago died out in the part of India where its founder lived there was hardly any local tradition to guide the archaeological explorer. In consequence of this the stories about Buddha's material life failed to be fixed to this earth and were regarded as pious fiction even by the most competent European authorities. Professor Wilson for instance declared in a public lecture delivered in 1854 at Oxford that the supposed life of the Buddha was a myth and Buddha himself merely an imaginary being. Since that time Indian archaeologists have removed all doubt about the existence of Buddha on earth and we have to thank Hsüan-tsang, whose Hsi-yu-chi guided those archaeologists, for contributing to the solution of the most important question of Indian history.

But it is not only the historian of India who is under an obligation to the great Chinese pilgrim.

On his way to India and during his return journey Hsüan-tsang visited a number of Kingdoms and cities in the region which at present is called Hsinchiang or Eastern Turkestan. That part of the world though under Chinese rule is at present inhabited by Mohammedans speaking a Turkish dialect and enjoying neither great material wealth nor spiritual culture.

According to Hsüan-tsang the state of the country was very different from what it is now at the time of his visit, the middle of the seventh century. The pilgrim tells us for instance that the inhabitants of Khotan love to study literature and the arts in which they make considerable advance. The people live in easy circumstances and are contented with their lot. The country is renowned for its music; the men love the song and the dance. Few of them wear garments of skin and wool; most wear taffetas and white linen. Their external behaviour is full of urbanity; their customs are properly regulated. Their written characters and their mode of forming their sentences resemble the Indian model; the forms of the letters differ somewhat; the differences, however, are slight. The spoken language also differs from that of other countries. They greatly esteem the law of Buddha. There are about a hundred Buddhist monasteries in the Kingdom of Khotan with some 5,000 monks. This is followed by a detailed description of many shines and monasteries situated near the capital city

and shows that the inhabitants of Khotan had attained to a comparatively high level of civilization more than twelve hundred years ago.

Just as the description of Indian sites by Hsüan-tsang awakened the interest of General Cunningham and prompted him to start systematic excavations in the holy land of Buddhism; so the information about Khotan found in the Hsi-yu-chi encouraged Sir Aurel Stein in his endeavours to elucidate the past history of Central Asia by scientific archaeological work.

In the year 1898 he submitted to the Government of India his carefully worked out plan for an expedition to Khotan. That plan, largely based on the Hsi-yu-chi, was approved by the authorities and in May 1900 the explorer started on his first journey to Hsin-chiang.

Sir Aurel Stein traced the great pilgrim's foot-steps from one place to the other and made excavations at the spots indicated by the Hsi-yu-chi as the sites of important buildings. The proceeds of these excavations were brought to Europe and it soon became evident that they would materially modify our views on the past history of Turkestan.

The important discoveries made by Sir Aurel Stein attracted the attention of orientalists, in all parts of the world, and soon expeditions supported by the Governments of Prussia, France and Russia started for Hsin-chiang with a view to gathering further materials for the study of Central Asian history.

While Sir Aurel Stein had made the southern part of Hsin-chiang the special object of his investigation, professors Grünwedel, Pelliot and Oldenburg worked mostly in the north. That part of Hsin-chiang had also been visited by Hsüan-tsang and his accounts of Turfan and Kuchar greatly assisted the modern explorers of those regions.

None of those explorers fails to acknowledge the great debt of gratitude, which they all owe to the Patron Saint of Central Asian archaeologists, and to attribute to the guidance of the Hsi-yu-chi a large part of the successes achieved. The objects discovered include not only ruins of sacred and secular edifices, statues and inscriptions on stone and metal, the most important yields of similar work in India, but, thanks to the extraordinarily dry climate of Hsin-chiang, also documents written on wood and complete manuscripts on birch bark, leather, palm leaves and paper. These manuscripts have been examined in the museums of London, Berlin, Paris and Petrograd, where they were deposited by the various expeditions, and enable us to

reconstruct the ancient history of Eastern Turkestan to a much greater extent than if we had to rely on mere stone and metal remains.

We know that not only Buddhism had spread from India to Central Asia about the first century A.D., but that it had carried with it Indian general culture, Indian art, and even an Indian language as the medium of official and commercial communications.

This Indian language, was gradually superseded in the south by another language which must have been the one popularly spoken in Khotan and which was quite unknown to philologists about twenty years ago. The language has since proved to belong to the Iranian stock and is closely connected with the language spoken in Persia at the present day. This fact caused much surprise to all those interested in the science of language because everybody believed that Khotan had always been, as it is now, inhabited by a people of the Turanian family.

Greater still was the astonishment of European philologists when they learned that in the north of Hsin-chiang documents had been found which were composed in a language closely connected with the languages of Europe. In the language of Kuchar, "Okso" means an ox; "yakwe," a horse, reminds one of the Latin equus and "por," fire, of the Greek word *pyr*.

The Buddhist books found in Eastern Turkestan and written in the hitherto unknown languages of Khotan and Kuchar are mostly translations of canonical texts direct from the Indian originals. This cannot be said about the Uigur-Turkish Buddhist books which have been found at Turfan, not far from the ancient Kao-chang, which is situated in the Eastern part of the province of Hsin-chiang. Several of these Turkish Buddhist texts have lately been edited in the west and the Turkish Buddhist terminology is fairly well-known to European orientalists.

That Turkish Buddhist terminology shows unmistakable signs of Chinese influence. Some expressions can only be explained by assuming that they have been translated from the Chinese—not from the Indian equivalents. But in many cases the Chinese words have been actually borrowed by the Turks. The Boddhisatva Avalokiteçvara for instance, is called Kuan-shi-im-pusar in Turkish which is of course identical with the Chinese name (觀世音菩薩). Generosity is *busi* in Uigur Turkish which is evidently 布施. The name of Buddha himself *burhan* is mainly a transcription of the Chinese 佛 which must have been pronounced *bur* at that

time. Sin is called *tsui* in Uigur-Turkish as well as in Chinese (罪) and so on.

The fact that so many fundamental Buddhist terms have been borrowed from the Chinese makes it probable that the first Buddhist teachers of the Turks came from China and not from India. This supposition agrees very well with what Hsüan-tsang tells us about the Turkish Kingdom of Kao-chang. His narrative does not mention the name of Indian monks in connection with Kao-chang but the pilgrim tells us that he met several Chinese Buddhist monks in I-gu, which was apparently a vassal state of Kao-chang. Hsüan-tsang also tells us that one of the greatest Buddhist authorities at the capital of Kao-chang, a monk named Tun, had studied in China.

There are similar indications concerning Tibetan Buddhism and we might at some future date be able to prove that Tibetan as well as Turkish Buddhism originally came from China and not directly from India. For the present these questions like so many other problems of Centralasian history must be regarded as unsolved.

The Hsi-yu-chi, as well as the records of several other Chinese pilgrims who travelled to India, has been carefully studied and commented upon by modern scholars but there are immense numbers of Chinese books containing valuable information about Western countries which might lead to important discoveries and which still await investigation.

There is first of all the great collection of Buddhist books called the San-tsang which has never been systematically worked upon from a historical point of view.

I venture to hope that this vast and promising field may not be neglected by the scholars of New China and that in performing their task, they may show the same enthusiasm and the same accuracy which we admire in the great Chinese pilgrim Hsüan-tsang.

THE SHUH COUNTRY.

(Continued from *Journal Vol. LIII. page 60.*)

By Rev. J. HUTSON

CHAPTER VI.

THE SUBJUGATION OF "NIEH LONG."

As has been stated already the Kingdom of Shuh lost its independence during the reign of the Emperor Ts'in Huei Wang (秦 惠 王) and thereafter became a Commandery (郡) of the Ts'in Dynasty. During the succeeding reigns of this dynasty many of the other surrounding tribes were gradually subjugated, but by that time, Shuh had already had over 90 years under the Ts'in Emperors.

The Shu Commandery included the following districts,—Ch'eng Tu (成 都), Mei Cheo (眉 州), Ya Cheo (雅 州), Kiung Cheo (邛 州), Kià Cheo (嘉 州), Uin Ling (永 寧), and Tsen I (遵 義), which latter place is now included in the province of Kuei Cheo.

The Commandery of Tsu Pa (苴 巴), included the districts of Pao K'ing (保 慶), Ch'ong K'ing (重 慶), Long Ngan (龍 安), T'ong Ch'uan (潼 川), Pa Cheo (巴 州), Hsü Ting (綏 定).

It is generally believed that Li Ping (李 冰), was a native of Pa Tong (巴 東), and began his work about the 36th year of the Emperor Ts'in Shih Huang (秦 始 皇), one of China's reputed tyrants and task masters. It is generally believed that if Li Ping had not regulated the waters of the Min, the inhabitants of the Great Plain would have been little better than mud turtles.

It seems pretty certain that irrigation and conservancy work had been carried out by the Shun kings during former generations. Li Ping, probably being a descendant of these kings, was likely to be well prepared both by talent and experience for this important work.

It is not the purpose of this chapter to give the practical side of this most important work. The scope of this paper will rather be confined to a short account of the principal

historic incidents, both legendary and superstitious, which have gathered round this personality and his work throughout a period of two thousand years.

The Nieh Long (孽龍) whom Li Ping is said to have subjugated is supposed to have been a man named Kien (鑑). The famous scholar Su Tong Poh (蘇東坡) wrote as follows:

秦守降老鑑 The prefect of Ts'in subdued Lao Kien
至今帶連環 Who down to the present still carries his claim.

It is claimed by other authorities that Nieh Long was originally a man named Nieh Tse-ts'iang (孽子強), and was a native of T'ong Liang Hsien (銅梁縣).

According to the popular story Nieh (孽) was the child of poor parents, and had to begin very young to earn his own living. This he did by cutting grass on the hillside, and carrying it to the city for sale.

He soon observed that the grass on a certain spot of land, if cut one day would be full grown by the next, ready for him to fill his basket for the market. This went on for some time until Nieh began to marvel at the miracle that was daily being enacted before his eyes. At last his curiosity was aroused and his courage was gradually mustered to commence a search for finding out the reason of this strange phenomenon. His excavations under the turf was rewarded by finding a precious stone, about an inch in length and about the same in diameter. Nieh took this precious stone home and hid it at the bottom of the rice barrel. Next morning when he went to the barrel to get the rice for his morning meal, he found that it had increased in quantity and quite filled the barrel. This process went on for some time till he soon had more rice than he knew what to do with, so he began to sell the surplus. The curiosity and suspicion of the neighbours began to be aroused, and questions began to be asked as to where this poor lad could be getting all this rice. Most probably it was surmised it may have come from somebody else's barn or not in an honourable way? To clear himself from suspicion he had to tell the secret of his wealth. When they heard the story of the precious stone, one and all crowded round to have a look at this wonderful benefactor. When he took it from its place at the bottom of the rice barrel, and brought it forth to the light, it immediately flashed forth its radiant streaks of light to the amazement of all. The neighbours admired it, but their admiration soon changed to covetousness; and one and all wanted to be the owner of the stone. In the wrangle and scramble which

followed Nieh was in serious danger of losing his treasure. So in order to save it he threw it carelessly into his mouth: but alas before he knew it, the treasure had slipped down his throat, and he immediately became so thirsty that he could not quench it.

His astonished mother hastened to bring him a load of water which he greedily consumed; but still his thirst was unquenched. He soon fled from the house to the brook close by, followed by his mother. When she reached the brook she found that he was not only drinking more water but had grown scales and claws like a dragon. From the brook he fled to the river and jumped into the roaring flood and turned round to have a last look at his mother, and then was gone. This place still bears the name of Wang Niang T'an (望娘灘), or, "look at mother rapid" to this day. After leaving his mother he ploughed his way down the river to the great Yangtse, making water and gravel fly in all directions as he forged his way through. On reaching the Yangtse, he assumed his natural position as head and chief of the scaly tribe. This monster soon terrified the people everywhere, who were obliged to establish a bi-annual sacrifice, in the attempt to appease his wrath.

He gnashed his teeth for human flesh, and at each sacrifice a youth and a maiden had to be offered. If these human sacrifices were not presented, he raised huge billows, or brought disastrous floods; which submerged the dwellings of the people, and inundated their arable land, destroying their crops, and bringing devastation, poverty and plague on the country. The terrified people built a temple to this monster, and called it the Kiang Shen Si (江神祠), where they made regular offerings of human beings. Though the youths desired for sacrifice protested and the maidens lamented it was all to no purpose, for they were torn from their mother's side, and shut up in the temple erected to his honour. The howling protests of the youths made no impression on the beast, both male and female, rich and poor, become the objects of his rapacity and cruelty. The rich it is true could afford to find a substitute if their children were coveted; but the poor had no alternative but to submit to the loss of an only child. This state of affairs continued till the 36th year of Ts'in Shih Huang (秦始皇) when the Commander of Shuh memorialised the throne regarding the extensive and repeated floods throughout his Commandery.

The Emperor gave command for the eradication of these calamities. A certain Shih Cheng (涉正) of Pa Tong

(巴東) recommended Li Ping (李冰) for this great and important work. In making his recommendation he said that Li Ping was a native of his own district, and one who was not only well instructed in the intricate workings of the Tao (道), but was acquainted with the art of water control, besides being endowed with amazing strength of body and vigour of mind. His Son Ri Lang (二郎) was also mentioned as being similarly endowed with wisdom and strength, and well suited to be the assistant of his father in the great work which lay before him. The chief work was to subjugate the recalcitrant Nieh Long (孽龍) and pacify the waters of Shuh. The Emperor agreed to this recommendation and Li Ping was appointed to the office of T'ai Sheo (太守) or Prefect of Shuh, with special reference to the regulation and control of the floods.

The first work of Li Ping, on assuming office, was to investigate the source, the course, and confluence of all the rivers in the Commanderies of Pa and Shuh. He soon found that, if his work was to be a success, his first and most difficult part was to overcome the Nieh Long (孽龍). It is claimed that Li eventually succeeded in subduing the recalcitrant Nieh and eventually chaining him up in the dragon pool in the Fuh Loh Kwan gorge at Kwan Hsien. It is still believed by many that this chain is changed yearly, when the old chain is thrown into the river and floats away. It is also believed that the links of the chain can be seen at certain seasons of the year, but local residents laugh at these reports.

The subjugation of Nieh Long is said to have been accomplished somewhat after the following fashion. Li Ping first made his Son Ri Lang dress up as a desirable maiden; and one of his trusted braves as a comely youth, to be offered in sacrifice to Nieh Long. When Li Ping and his two prepared youths arrived at the temple, Nieh Long put in an appearance, when Li Ping forthwith invited him to drink wine with him. To this proposal Nieh agreed. When Nieh lifted the cup to his lips Li Ping noticed that his hand trembled; whereupon Li seized the opportunity and scowled on, and howled at Nieh, who fled from his presence hotly pursued by Li Ping, Ri Lang and his trusted brave. Nieh soon turned on his pursuers and battle was joined in real earnest, when Ri Lang bore the brunt of the encounter, assisted by the other two. During this conflict the wind blew a hurricane, a thick fog covered the land, the waves on the waters ran high. A flood began to rise over the dry land, the wind and waves howled, the heavens

darkened, and the people were terrified. When the mists gradually dispersed and the heavens cleared, two oxen could be seen fighting on the shore. In a short time Li Ping returned all covered with perspiration and said to the people who were watching, "Do you see that grey-black ox with stripes on its side? That is Ri Lang! And the black ox? That is Nieh Long!" He forthwith called to the people to shoot Nieh, which they did, and he fell down dead as he was embodied in the black ox: Being thus disembodied Li Ping and Ri Lang hastened to have Nieh, the recalcitrant water dragon, secured and chained up in the gorge. Nieh Long being thus disposed of all hands set to work to build the dam and open the Li Fuh, or detached knoll. All this time Li Ping made three stone warriors, and five stone oxen, as "scare the flood bogeys." This is interpreted to mean that Li Ping, Ri Lang and his trusted braves became "scare flood bogeys" both in the shape of the three warriors and five oxen. The rhinoceros was similar to the water buffalo, only it had horns, with which it overcame Nieh Long. The "scare flood oxen" however refers more particularly to Li Ping who became embodied in the ox with the stripe on his side. The three stone warriors were placed at Peh Sha U Nü Fang (白沙玉女房) but have now disappeared. The five stone oxen were placed as follows: one at Ts'ing Ch'en Shan (青城山), one at Si Pu (犀浦) another at Ch'en Tu Stone bridge: another in the centre of the river at Kwan Hsien, and the last remaining one at (玉女房)

Li Ping also built seven star bridges, and made an oath concerning the floods in the river. This oath was engraven on a stone slab which is now called the monolith of the (誓水碑) oath. This oath runs as follows (竭不至足盛不沒腰) which interpreted means, "In drought let the feet be covered, in flood let it not pass the loins." The feet and loins refer to the stone warriors set up by Li Ping. Li Ping, also composed the Six Character Magic Secret (六字訣) for the control of the floods of the river. The six characters are (深淘灘低作堰) which interpreted means, "Dig the channels deep, and keep the banks low." At a later date other six characters were added to the original six by a water prefect; and are as follows, (寬砌底斜結面) which interpreted means, "Build the river beds wide, with a gradually sloping bottom."

About this period Li Ping also repaired the waterways of 36 streams; beginning at Kwan Hsien and reaching as far as Sui Fu (敘府) on the Yangtse. All the renovated streams are situated on the West side of the Min river.

It is stated that Li also made a careful study of the earth's pulse, and loved the salt wells as a source of wealth for financing his great undertakings. The most beneficial of all being the Kwan Hsien irrigation system, which is controlled by the *detached knoll* (離堆) and the gorge. There are three reputed detached knolls in the Sz' Ch'uan province, one at Kwan Hsien, one at Ts'ang K'i Hsien (蒼溪縣), one at Ts'ien Wei Hsien (犍爲). This latter spot is also said to be in Loh Shan Hsien (樂山) where the Huen Ngai (涸崖), turbid cliff, was pierced by Li Ping. All the big rapids on the river between Sui Fu (敘府) and Kia Ting (嘉定) are said to have been made navigable under his directing genius. Li Ping and his son, Ri Lang, were ably assisted by a certain man named Wang Choh (王壑) who controlled the huge army of levies. Li Ping died in office and was apotheosized by the people at Kwan Hsien, the scene of his greatest feats. It is said that in the years immediately following his death, his yearly sacrificial offerings amounted to forty thousand sheep besides other things.

One of Li Ping's assistants was known as "the cock fighting and exterminating general"; and the Teo Ki T'ai (鬪雞臺) which still overlooks the gorge at Kwan Hsien is said to be the spot where the "supernatural chicken manifestation" (雞精) was subdued by Li Ping, who was fond of the chase, both of wild animals and birds.

CHAPTER VII.

THE RELATIONSHIP BETWEEN LI RI LANG AND CHAO IOH.

Li Ri Lang (李二郎) is popularly believed to have been reincarnated several times, and in each case to have wrought great deliverances for the people such as stemming the ranging torrents, widening the river bed in the night. There is one instance on which special emphasis is laid which will suffice to explain much that is mysterious in the mythology of these regions. In the Sui (隋) dynasty Li Ri Lang, according to the law of transmigration, became reincarnated in the person of Chao Ioh (趙昱). This Chao Ioh was a native of O Mei Shan (峨眉山) near Kia Ting. He eventually became a priest at Ts'ing Ch'en Shan (青城山) and ascended to the top of Chao Kong Shan (趙公山) in search of the magic drug of immortality, and according to Taoist ideas became an immortal on the mountain, which has ever since borne his name.

As has already been stated Chao Ioh was a native of O Mei Shan (峨眉山) where his father was a medical practitioner of good repute. On the day of his birth his mother had a vision, seeing a dragon holding the Sun (日) close by her; he was therefore named Chao Ioh (趙昱). He showed great aptitude in study and early gained distinction in classical learning. He was also a diligent student of the Tao (道) and a seeker after the elixir of immortality. To perfect his studies and satisfy his inward desires he became a priest at Ts'ing Ch'en Shan (青城山) and studied the taoist mysteries, under a priest, named Li Pan (李班). He was fond of hunting and spent much time in the chase. He selected and taught seven disciples who afterwards were styled the Ts'ih Sing Tsiang Kuen (七星將軍). He was fond of dogs, and had a favourite which has become famous. Its colour was white, its disposition lively. It was finely built, powerful in limb. This special breed of the canine tribe belonged to T'ao Cheo (洮州) marked by a large Adams apple on the wind pipe, and were known as the barkers at the Sun (哮天犬). It is said, however, that few of this breed possessed the qualities attributed to this particular animal. When Chao Ioh went out to hunt, the dog was led by his Seven Generals while he himself rode a horse.

Chao Ioh was recommended to the Emperor Yang Ti (楊帝) of the Sui Dynasty (隋) by a certain official, named Niu Hong (牛宏). The Emperor appointed him to Kia Cheo (嘉州) (now Kiating) to subdue the Ts'ien Wei (犍爲) dragon who had begun to harass the people considerably. When Chao Ioh took over his official seal his first work was to prepare a flotilla of boats, with a thousand warriors and abundance of equipment. When everything was in readiness, the warriors were drawn up on the banks of the river, where they beat the drum, blew the trumpets, and shouted with all their might. Chao Ioh dishevelled his hair, clutched his sword, and entered the river (followed by his seven generals and escorted by his dog,) and gave battle to the dragon for the space of one day and one night. During this contest the rocks rent and fell, the rapids roared like thunder, while the waters of the Leng (冷河) and Yuen (源河) rivers became red with blood.

Eventually Chao Ioh (趙昱) emerged from the waters of the river carrying the head of the dragon, which when the people saw it, they changed colour and fled from the scene. Thus did Chao Ioh pacify the waters of Kia Cheo.

After these exploits Chao Ioh retired to the seclusion of his former haunts on Chao Kong Shan.

About this time the Kia Ling (嘉陵) river rose in terrified flood, and superstitious legend says that Chao Ioh and his dog were again seen in the midst of the flood fighting the power of the waters. In this incident Chao was said to be riding a white horse and leading his dog all alone. Chao Ioh was apotheosized, and his image placed in the Ri Wang Miao (二王廟), seeing he was believed to be a reincarnation of Ri Lang.

In the back court of the Ri Wang Miao the sacred parents of Li Ri Lang are placed, while in the main court we are told that there are three images of Ri Lang. One image has a pleasant countenance, another with a wrathful mien, and a third with a face terrible to look upon, but when you to see the two latter you find that they exist in imagination only. On either side stand warriors armed with sword and bow, and at the side sits the white dog of Chao Ioh, which followed him in war and chase. He is represented as having his head proudly lifted up on high, and is still believed to have supernatural powers of waging war on the enemy; but his colour has changed to black. Situated in the city of Tsen I Fu (遵義府) there is an ancient temple erected in memory of Chao Ioh.

This city originally belonged to Shuh (蜀) and was known at that time as P'o Cheo (播州). Legend reports that toward the close of the Ming Dynasty an associate of the notorious Chang Hsian Chong (張獻忠) went to Tsen I Fu (遵義府) to rob and murder the inhabitants; but owing to the spiritual powers of Chao Ioh the whole city was saved. Again in the reign of the Emperor K'ang Hsi (康熙), a general under the command of Wu San Kwei, (吳三桂), named Ma San Pao (馬三寶), went and occupied the city of Tsen I Fu (遵義府) with the intention of looting the city and killing the inhabitants. The first night after the occupation of the city Ma San Pao (馬三寶) went out on the city wall to examine its fortifications; while going his round he was met by a blue faced demon, with sword in hand, raised to kill him, while his large protruding teeth seemed ready to devour him. When Ma saw this apparition he fell on his face to the earth in abject terror, while perspiration flowed from every pore in his body. When at last he mustered up courage to lift his face from the earth he found that the apparition had vanished.

On making his experience known the inhabitants informed him that it was the God of the Kao Iai Shan

(高巖山) who was ever jealous of the safety of the city. Early next morning Ma took sacrificial animals and wended his way to the temple on the hill to offer sacrifices and oblations to the dreaded spirit which had terrified him the previous night. On entering the temple he started back at the first sight of the image and said, "This is what attacked me last night!" Ma proceeded to sacrifice; but on seeing the white dog by the side of the image he said, "How can I sacrifice to a dog?" Take it away and I will sacrifice! The dog was taken away and Ma made his offering and left the temple for the city. That very night he was overtaken in a dream by this white dog who attacked him by seizing his leg in his mouth, severely lacerating the flesh so that he immediately yelled out, and awoke with the pain. This dream so frightened Ma that he forthwith bought land and endowed the temple. The increase of the land was to go toward purchasing incense and offerings, to be offered to the famous white dog of the hero, Chao Ioh. This land is said to be still managed by the priests of the above temple, and is called "Feed dog land" (養犬田).

Again Li Ri Lang is said to have become reincarnated in the famous Li Hong Tsien (李鴻漸) of Chong Cheo (忠州). A certain yamen runner, named Keo Long Kieh (勾龍甲), had oppressed the people for long. Li Hong Tsien (李鴻漸) seized Keo, bound him hand and foot, and threw him into the Mu Chu T'an (母猪灘). Keo in his new capacity became husband to the "Mother pig dragon" (猪婆龍), which Li eventually fought and overcame, exterminating not only the "Mother pig dragon" and Keo Long Kieh, but also the five coloured oxen who were associated with them in their work of destruction of boats and human life. These three heroes, viz., Li Ri Lang, Chao Ioh, and Li Hong Tsien are now jointly worshipped as the Lord of the rivers (川主).

The Chinese people have honoured Hou Yü Wang (夏禹王) for many generations owing to his power of managing the floods. Though Yü is believed to have been a native of Sz' Ch'uan province and probably did much for the river system in general, nevertheless his influence was not local but national, not particular but general. Li Ping and his son Ri Lang's work was provincial and local, and at first was confined to the west of Shuh, therefore the people can never forget one whose beneficial work is daily before their eyes, and to whose vigorous initiative and inventive genius they owe the fertility of the soil and their freedom from flood.

Though much superstitious glamour and religious ideas now gather round their names, it seems pretty certain that Li Ping and Ri Lang were not only real historical personages, but lived during the reign of Ts'in Shih Huang (秦始皇).

If Ri Ping had not introduced the irrigation system, and invented means for controlling the floods, the Ch'en tu plain would have been a very poor place indeed, but now it is reckoned to be the "heavenly prefecture" (天府).

In the Yuan Dynasty, an official named Kih Tang P'u (吉當普) initiated a system of dams and sluices to be opened and closed at will. The Tu Kiang ien (都江堰) was built with square blocks of stone, but all was swept away by the force of the waters.

In the reign of the Emperor K'ang Hsi (康熙), the viceroy, Hang Sheo (杭受), repaired the works which had fallen into decay during the rebellion of Chang Hsien Chong (張獻忠) and Wu San Kwei (吳三桂). He also repaired the banks, cleared out the gorge, excavated the main canals, and renewed the whole system. For this work each district had to send a levy of 5,000 men.

The present system of packing bamboo caissons with cobble stones to break the force of the water and preserve the banks, dates from the end of the Ming Dynasty and from the reign of the Emperor Cheng Teh (正德), a method first used by a water prefect, named Lu I (盧翊).

CHAPTER I.

SECRET SOCIETIES AND ORGANIZATIONS.

*WAVES OF MIST (烟波) or IDEALS OF RECTITUDE FROM THE
"PEACH ORCHARD."

I.—*Breathing the river air.* (喘江)

"The unchanging tenets of the pirate (江湖) are filial piety, brotherliness, faithfulness, and sincerity.

"Only persons who are endowed with administrative ability, daring, and prowess could gain admission to the fraternal brotherhood. The great general made his plans, and the superior warrior mingled leniency with severity in

*This is the text book of an Adventurer, which is only in MS. and has never been printed.

all his actions. As early as the T'ang Dynasty the names of chivalrous warriors were recorded in the Ling Yen Koh (凌烟閣) because of their conspicuous acts of bravery. During the Song Dynasty another list of famous men was recorded in the Chong I T'ang (忠義堂) to be venerated by all succeeding ages.

"The elder brother has commanded me to expound the (喘江) doctrines of the Adventurer. When I first received the command it considerably flurried me, because I myself was not perfectly clear about the origin of the adventurer of the lakes and rivers. And some who may be listening to me may be tempted to think that I am an impostor and not a true adventurer.

"All adventurers must follow the example of Liu Pei (劉備), Kwan Yu (關羽) and Chang Fei (張飛). These three took oaths of loyalty and faithfulness to each other in the Peach Orchard; which they kept as long as they lived. When these vows were made the three friends sacrificed a black heifer, and a white horse under the open canopy; the smoke of their sacrificial burnings carried the sacred vows up to heaven. Shortly after these vows were made they defeated the Yellow Turbans (黃巾賊) and thereby made a mighty name for themselves, which became known all over the country. The adventurer must also imitate the example of Yang Koh Ngai (羊角哀) and Tso Peh T'ao (左伯桃). These two sworn brethren made an oath to protect the King of Ts'u (楚), whose loyalty to their mutual oath is now proverbial. This oath which was made at the grave of Kin K'o (荊軻) has made for these two worthies a mighty name. The adventurer must also follow the example of Yu Peh Ya (俞伯牙) who took Chong Tsi K'i (鍾子期) to be his sworn brother because he appreciated his music, and eventually when Yu Peh Ya died, Chong Tsi K'i broke his harp at the grave of his foster brother and played no more. This brotherly act is now famous all over the land. In the T'ang Dynasty there was a fortress known as the Wa Kong Chai (瓦岡寨). At this fortress many things happened which are unworthy of being expounded, because there was a bond of goodwill and loyalty among the brethren. Only a few names were worthy of mention. Such as Lo Ch'eng (羅成) who was endowed with rectitude. Ch'en Niao Kin (程咬金) whose heart was upright and good, though his speech was vile and vicious. Wang Peh Tang (王伯當) was a good and faithful general, who single-handed protected the King of Si Wei (西魏) whose name was Li (李).

"In the Liang Shan (梁山) fortress, during the Song Dynasty, there lived some faithful and valorous men. One hundred and eight of these obtained a mighty name for daring. For example; there was Wu Song (武松), who killed a tiger at Kin Yang Kang (景陽岡), and Li K'wei (李奎) who made that brotherhood famous: Wu Jong (吳用) who was a mighty general and strategist, wise and crafty. Besides these there was Ien-tsing (燕青) who made his name famous by boxing (打擂). These brethren were known as Tsa Men Ti Hsiong (咱們弟兄), or brethren of the "Us." Having made their vows the brethren were more affectionate towards each other, than brothers born of the same mother. If any one should sell his conscience and become a traitor, heaven certainly would cut off his earthly existence and punish him with an early death.

"Now let all the brethren be of one mind and united purpose. Put forth all your strength and protect the Great Pure Dynasty, and if you should succeed in exterminating the barbarians (蠻子) then your names will be recorded in the Ling Yen Koh (凌烟閣) and venerated by all future generations. Now I have concluded by task of expounding the doctrines of the Adventurer. May all the brethren belonging to the Peach Orchard enjoy long life."

II.—Hardship.

"The Youngest of the brethren now kneels on both knees before the incense table, and calls out in a sonorous voice saying, 'Let all the brethren listen attentively while I explain the origin and first principles of this Sodality.' From time immemorial the chief tenet of the Adventurer (江湖) is the right to give and receive mutual help. The brethren of the Tsa Men have imitated the brethren of the Peach Orchard. Is there good fare to be had? Then let all the brethren partake of it! Is there bitterness to be borne? Then let all help to bear it. Should the senior brother need to take a journey either by chair or horseback: then I the younger brother must trudge behind 'lifting the mud and shuffling the sand.' When he arrives at the anchorage (碼頭), where he will lodge for the night, the younger will hasten to infuse his tea. If a visitor should call to discuss affairs with him, the 'aide-de-camp' will decorously stand at attention and await his behests. I have now expounded what the hardships of a young brother are, and congratulate the elder brethren who share with us this mutual glory and honour."

III.—*Diligence.*

"This younger brother now begins to expound the virtue of diligence by making a deep bow to all the company, and saying, 'When the elder brother starts on a journey, you must diligently accompany him, either running in front or walking behind as necessity may require. When he reaches the anchorage, do not be lazy, but hustle around and infuse his tea: then light his lamp that he may take a smoke (opium). If visitors arrive provide them with tea, always behaving with dignity and rectitude. If your elder brother should reprove do not be obstinate. If he chastises, do not be hasty in temper, and by so doing you uphold the dignity and etiquette of the Adventurer. When travelling around study to be daring and brave, and thereby make for yourself a mighty name. I have now expounded what the virtue of diligence really means. May all my benevolent brethren of the Peach Orchard enjoy wealth and happiness.'"

IV.—*The Ten Small Commandments.*

"I first confess my unworthiness in the midst of the incense hall. Let all the brethren listen and I will explain my origin. From my earliest youth my family was poor. So I never was sent to school to learn to read. Neither have I travelled great distances by lake or river in company with some elder brother, thus giving proofs of diligence and hardihood. These defects make me feel unworthy of expounding the ten small commandments to such an audience, and moreover owing to the extreme length of months and years I have unfortunately forgotten much, so what I omit the audience will please forgive.

- I. Filial respects must be accorded to parents
- II. Reverence and respect must be accorded to elders.
- III. Amiable relationships must be kept among the brethren.
- IV. Elders must exercise leniency toward the Younger.
- V. The five human relationships must be strictly observed.
- VI. Benevolence, loyalty, rectitude, wisdom and sincerity are binding on all.
- VII. The younger must honour the elder.
- VIII. Speak the truth (to brethren).
- IX. Esteem the Adventurer above everybody else.
- X. Respect the powers bestowed on princes, parents

and husbands. Respect such virtues as benevolence, loyalty, etiquette, wisdom and truth.

I have now expounded the ten small commandments. May all the brethren belonging to the Peach Orchard enjoy long life and happiness."

V.—*The Ten Great Commandments.*

"(I). The first commandment of importance is that all must honour their parents. No one may shirk the sacred duty of inquiring after their health. In winter they should be warmly clad, and in summer they should be kept cool, and by so doing you make known their grace, and heaven will smile upon you and bless you with long life and happiness.

(II). The feet and hands must maintain amiable relationship with each other, and thus peace and brotherliness will abound. Avoid discoursing idle tales in order that peace may not only be maintained but attained. When an elder brother is forbearing and the younger brethren patient, then a filial spirit coupled with faithfulness will be generated. Living under such conditions what does it matter if the home is humble?

(III). All must imitate the example and faithfulness as exhibited by the Peach Orchard brethren; who treated their sworn brethren of another name as their own mother's Son (同胞). Likewise all must imitate the friendship of Tsi K'i (子期) and Peh Y'a (伯牙).

(IV). The bad example, and practices of the Wa Kong (瓦岡) fortress must be avoided. At this fortress Lich Yang (洛陽) beheaded Shan (單) and thus broke the fraternal relationships of the brotherhood.

The example and practices of the Liang Shan (梁山) fortress must also be avoided. At this fortress they wrongly beheaded Li Hu (李虎).

The example of Chao Ch'iang Yin (趙匡胤) (the first Emperor of the Song Dynasty) should also be avoided, for he beheaded Huang P'ao (黃袍).

(V). The names of the distinctive "hills," "halls," and "water," must be carefully remembered, because each has its own particular signification. When travelling about these should be carefully noted and whenever the elder brother asks a question the answer will be ready to hand, by so doing it is possible to travel to the ends of the earth and gain a great and mighty name.

(V.)—Let the younger reverence the elder, and the elder love the younger brethren: chastity should be observed by

all. If these lines of demarcation be broken down sudden retribution will soon follow.

(VII). Let the younger love the elder, and let the elder show his appreciation. The younger must take no liberties in the home of his elder brother. If he should do such things, then beware, for heaven knows. The sequel will be that his body will be cast to the dogs, and his bones lie exposed on the wilds.

(VIII). When an elder brother goes in, or passes out, then the younger brother must stand erect, and at attention till he has passed, or follow him everywhere not stinting in his attentions. If at any time a younger brother should show a recalcitrant spirit, the elder may take him to the incense hall and there will be no forgiveness for him.

(IX). All adventurers must be revered, because this is both good and expedient. Have no dealings with traitorous or disloyal brethren.

(X). When brethren of the Tsa Men have exchanged vows: then strangers become as their own mothers' sons. If any brother should entertain evil designs: high heaven will avenge their pusillanimous treachery. If all unite to protect their country, and the Great Pure Dynasty, which is the Dynasty of the Great Golden Dragon (錦龍朝): or if they succeed in exterminating the barbarians, their names will be engraven in the Unicorn Hall (麒麟閣) to be venerated by all future generations. I have now stated the requirements of the Ten Great Commandments. May all the brethren of the Peach Orchard enjoy long life and happiness."

VI.—*The Ten Rules of the Incense Hall.*

(1) The black dragon (烏龍) (pigtail) must not be coiled round the head.

(2) The garments must not be tucked up either in front or behind.

(3) The feet must not be lifted up or the legs crossed.

(4) Squabbling and rowdyism are strictly forbidden.

(5) Cursing and ribaldry are not allowed.

(6) Obscene and indecent language are not permitted.

(7) Ostentatious manners and pretentious airs must be banished.

(8) Grabbing or purloining an unequal share of booty is not allowed, because it is detrimental to another brother.

(9) Unreasonable and overbearing demeanours must be vetoed.

(10) Any breach of the national code is forbidden.

VII.—*The Great Mandates of the Nine Rivers* (九江)

"The brother begins again by saying: 'How pleased I am! How glad I am! When I left my robes to enter the incense hall.' Making a deep obeisance to the assembled company, he says: 'The elder brother has commanded me to explain the mandate of the *nine rivers* to all who are now assembled in this incense hall. Let all give careful heed to my words, and consider what I am about to narrate to them.' It was P'an Ku (盤古) who brought order out of chaos. This was done long before the Emperors T'ien Huang (天皇), Ti Huang (地皇) or Ren Huang (人皇) existed. It was also prior to the times when Shen Nung (神農) taught the people the agricultural art, or the use of the five kinds of grain. The work of P'an Ku (盤古) was also completed before Süen Yuan (軒轅) began to teach the art of making clothes, and before Nü Wa (女媧) refined stones to patch the firmament, even before Fu Hsi (伏羲) invented the "eight diagrams," defining the male and principle in nature. There are many ancient worthies whose influence on our sodality might be mentioned; but we will only cite a few such examples. There was for instance Pao Tsi An (鮑次安) and Hua Cheng Fang (花正芳), who both were brave and daring leaders of their own bands. One being a daring pirate, and the other a noted brigand, their exploits are recorded in the Pa Kia Kiu Chai (巴家九寨). When these mighty warriors had a gathering of their clans there was great rejoicing; because when a great general enters the world the drums of heaven beat to summon the bands together.

Ho Long (火龍) initiated Chao Hsuen Lang (趙玄郎) (First Emperor of the Sung Dynasty) into the mysteries of the Red Fur-band (紅毛賊), which are sects dealing in hypnotism. These bands overran the country in every direction and nothing could withstand them. They dashed toward the east, then rushed toward the west, and made a mighty name for themselves throughout the whole land. Eventually they became "the bullies" (光棍), ruler of the land.

Towards the middle of the Sung Dynasty there were many contending factions, and the sword and spear were seldom laid aside. The Liang Shan (梁山) warriors made up one band, while Chao Kai (晁蓋) proclaimed himself divinely appointed king of the land. We have all heard of Song Kiang (宋江), who lived at Yun Cheng (郟城), when Chao Kai (晁蓋) desired him to join his band at Liang

Shan. He sent a secret letter by the hand of Liu Tang (劉唐) asking him to come and join him. Liu Tang having received this letter did not delay, but made haste to reach Yun Cheng (鄆城). When he arrived at his destination he met Song Kiang on the street of the city. The two men after salutations repaired to a wine loft where Liu T'ang (劉唐) presented his letter to Song Kiang (宋江). After reading the secret letter Song Kiang gladly prepared to proceed to Liang Shan (梁山). The wine cup being freely circulated Song Kiang returned home intoxicated and dropped the secret letter which was picked up and hidden by his concubine. When Song awoke and discovered his loss, he forthwith interrogated the concubine as to the whereabouts of the document but she suavely pretended to know nothing about it. Song first pleaded, then besought her to return the letter, but all to no purpose till at last he got enraged at her recusancy and slew her with the sword, and immediately fled from home. He first ran to the end of the earth, and then to the uttermost parts of the sea to conceal himself; eventually he crept into the Liang Shan fortress and there found rest and met the brethren in the Chung Ni Tang (忠義堂) and became a sworn brother of the hall. The family line (排行) of this fortress was fixed according to the T'ien K'ang (天罡) and the Ti Hsiah (地煞).*

At this fortress the presiding elder (坐堂) was Chao Kai (晁蓋), Song Kiang (宋江) soon became the dragon's head of both the benevolent and rectitude lodges (仁義龍頭). Wu Jong (吳用) was the general of the incense hall. The Ming Chen (明證) *testimony elder* was Lu Chiun Ni (盧俊義) who was a wealthy official before he joined the band. His assistant (陪堂) was Kwan Sheng (關勝) alias Big Knife. The master of ceremonies (禮堂) was Kong Sun Sheng (公孫勝) whose chief duty was to light the incense in the hall. The guardian of the seals (鎮印) was a flowery priest (花和尚) named Lu Chi Sheng (魯智深). His assistant in office was Tsin Ming (秦明) who was famous for his wicked and vicious temper.

The manager of the incense hall (執堂) was named Hua Yün (花榮). Though this man's disposition was a mild one he nevertheless had a terrible name abroad. His assistant in office was called Hu Yen (呼延) who

*The T'ien K'ang refers to the four stars which make up the bowl of the *tee* constellation. Ti Hsiah refers to baneful influence which issue from the earth.

was armed with a double whip (probably an iron baton.) The leader of the band was a general named Lin Chong (林冲), one in whom all had confidence. The manager of the incense burning was the great Hau T'ao (韓酒) while Chai Tsin (柴進) and Yang Hsing (楊雄) managed the incense ceremony during initiation of raw recruits. The foregoing is a list of the status of the brethren at Liang Shan. The Sheng Hsien Re Ie (聖賢二爺), or brother of the second rank, was named Li Yin (李應). The keeper of the household was named Hsü Ling (徐寧). The latter was armed with a golden spear.

The Kwan Si (管事), manager, was Tong P'ing (董平). He fought with a spear in both hands, and killed a tiger at King Yang Kang (景陽岡). The Red Flag Kwan Si (紅旗管事) was called Ruan Siao Wu (阮小五). The Black Flag Kwan Si (黑旗管事) was Peh T'ian Chang (白跳張). The brother of the sixth rank was named Koh Sheng (郭盛). The eighth rank brother was Lü Fang (呂方). The ninth rank brother was Ien Tsing (燕青) who became famous through winning a boxing contest. The tenth brother Ruan Siao Ts'ih (阮小七), alias Living God of Hades (活閻王). The younger tenth brother was Shih Tsien (時遷) who was so light of foot that he could walk on a drum without making it bend or sound. The "baby" of the fortress was Shih Iong (石勇) who along with others stood on guard at the entrance. It is impossible to enumerate all these lesser brethren by name: but each one seemed more able than his neighbour. In this fortress there were altogether one hundred and eight braves, among whom were three notable women, whose names were Suen Ri Niang (孫二娘), Fu San Niang (扈三娘) and Ku Ta Sao (顧大嫂). The flag which was carried was of an almond yellow, on which was inscribed in large character (替天行道), which interpreted means "We are working on behalf of heaven." This flag made the Tiang Shan fortress brotherhood famous all over the land. Your brother has now completed his task of expounding the nine rivers. May all the brethren old and young enjoy long life and happiness."

VIII.—The Eight Virtues.

"In the incense hall a deep bow is made toward the tablet by the orator who begins by saying, 'Will all the company please listen and think while I speak, for the black flag manager has asked your sixth brother to expound the eight virtues.' These eight virtues (八德) are as follows:

Filial Piety, Brotherliness, Faithfulness, Sincerity, Propriety, Rectitude, Frugality, and a Sense of Shame. These virtues should be fostered by all, by the elder brother loving the younger and the younger giving due reverence to the elder. All should be done according to rectitude and duty. When every brother mutually esteems the Adventurer all will be well. All members ought to cultivate a daring disposition. The exposition of the Eight Virtues is now completed. May all the brethren of the Peach Orchard enjoy unbounded happiness."

IX.—*The Code of Laws.*

"The code of laws promulgated by the Great Pure Dynasty are brought into the incense hall, let all the brethren of the Peach Orchard give careful attention. It is a comely thing for brethren to make mutual vows, but after the vows are made the example of the Peach Orchard brotherhood must be followed, if similar happiness to theirs is to be obtained.

The laws of the State must be observed. The lower element must not be incited to raise insurrection against the state. No one may become unreasonable and overbearing in the hope of being reckoned brave. No one may poke a hole in the city moat and allow the water to leak out (that is—divulge a secret). No one may create orphans or Han Huang (嗥 惶), (this probably may mean widows) because from the day an oath is taken all are like the sons of the same, one mother, with the difference that the bonds are stronger. If any one should become a traitor and sell his conscience, let such a one remember the sequel: for heaven will certainly treasure up retribution and an early death is certain. So let all be of one mind and protect the Great Pure Dynasty and while so doing if any should succeed in exterminating the barbarians then their names will be recorded in the Ling Yen Koh (凌 烟 閣) to be venerated by all future generations. My task of expounding the Code of Laws is now accomplished. May all the brethren of the Peach Orchard enjoy long life and happiness."

X.—*The Mandate of the Patrol Guard (巡 風).*

"I hold the rules of the patrol guard in my hand. Let all the brethren carefully listen to my words. There is a class of Wang pa (王 巴), (an abbreviation of Wang pah teh 忘 八 德, forget the eight virtues), such as Bastards, Trumpeters, Sorcerers, Actors, Boatmen, Chairmen, Smoke

vendors, Barbers and all their progeny, and many others of the lower social stratum who everywhere pretend to be adventurers. Should any one belonging to these classes be found in the camp, then off go their heads! The entrance to the incense hall is by the moon shaped door. This door must be strictly guarded, and every person entering thereby must be able to give a clear account of himself. Therefore let all whose motives may be impure hasten away. And let any who may have been acting crookedly hasten to repent. If the patrol guard should detect an impostor he will not spare him: but will with this sword cut off his head. Not that I desire to use hasty words, but as I am under the authority of the presiding elder I have no option in this matter."

XI.—*The Mandate of the Black Flag Leader.*

"The rules of the black flag leader are everywhere known and include the San Kang (三綱) and the Wu Chang (五常). The orator again begins by making a profound bow to the assembled audience, saying, I will take the ancient worthies as examples. In ancient times there was a certain Kwan Yun Chang (關雲長) who, when he was shut up by Ts'ao Ts'ao (曹操) with the wife of Liu Pi (劉備), his sworn brother, Kwan lighted a candle and read till dawn. And later when he rescued her from danger he had to run the gauntlet and kill five warriors in order to make their way of escape clear. The same Kwan Yun Chang (關雲長) also won three boxing contests, and killed Ts'ai Yang (蔡陽) and did not shirk the thousand *li* betwixt himself and Liu Pei (劉備) in order to escort his wife safely to him. Such mighty deeds have made his name famous even till the present time, and it will be fragrant to all future time. The brethren should imitate the example of the Peach Orchard brethren by faithfulness to their vows. The example of the Wa Kang (瓦岡) fortress must be avoided for they unjustly beheaded Hsiung Sin (雄信) and by so doing broke their covenant oaths. May all the brethren of the Peach Orchard enjoy long life and happiness."

XII.—*The Mandate of the Red Flag Leader.*

"I carry the rules of the red flag leader in my bosom. I am like Han Sin (韓信) of the T'ang Dynasty, who worshipped the general as soon as he mounted the stage. I am also like Kiang Tsi Ya (姜子牙) who carried the list of names down the hill. I have received the elder

brother's love and he has raised me to the rank of Kwan Si. I have travelled far by lakes and rivers which has necessitated long absences from my home. When roaming far from home it is necessary to distinguish carefully between the Yin (陰) and the Yang (陽). The elder should love the younger and the younger reverence the elder. This is only as right and reason have ordained. If any brother should have an untrue heart, let such a one remember that high heaven will not countenance unjust riches. The rules of the red flag are a perennial green like the cedar tree, and may not be trifled with.

The Wa Kang (瓦岡) brotherhood by breaking their covenant vows have made an evil name for themselves which will be handed down to all posterity. Song T'ai Tsu (宋太祖) while under the influence of alcohol wrongly executed Chen Tsi Ming (陳子明). The Liang Shan (梁山) fortress was very different in conduct and example, for though there were always about 108 mighty and valorous men congregated there, they were always at peace among themselves. In this fortress there were many mighty warriors, such as Wu Iong (吳用) who excelled in calculations. Kwan Sheng (關勝) alias Big Knife, who was endowed with marked ability. Wu Song (武松), who was full of daring, and slew a recreant traitor. Lu Chi Sheng (魯智深) who was a famous boxer (拳打). The brethren of the Tsa Men (咱們) after having exchanged vows, and made a covenant, were exactly like sons of the same mother. If in this company there should be a traitor, let such a one remember that heaven will show him no mercy.

Therefore let all the brethren be of one mind and protect the Great Pure Dynasty and if while doing so they are enabled to exterminate the barbarians, they will thereby gain name and fame and their names will be engraven in the Ling Ien Koh (凌烟閣) to be venerated by the posterity. I have now finished my task of expounding the Rules of the Red Flag Leader. May all the brethren of the Peach Orchard enjoy happiness and prosperity."

XIII.—*The Mandate of the Five Virtues* (五常).

"It is now the duty of your brother to expound the five virtues. These virtues are (仁義禮智信). The statesman is expected to requite the grace of the Prince. The Son must show filial piety at home. What is the meaning of benevolence (仁)? In ancient times our Prince Liu Pi (劉備) was forced to flee to Tang Yang (當陽) and Hsia

K'eo (夏口) in the province of Hupeh. Though he was defeated the people claved to him and he refused to leave them without a protector. That was true benevolence. What is the meaning of rectitude (義)? In bygone years there lived our Prince Kwan Yü (關羽). He received a mandate to go and take the city of Ch'ang Sha (長沙). When his task was accomplished he released the old general, Huang Han Shen (黃漢升), whose horse fell under him in his flight. That was true rectitude. What is the meaning of propriety (禮)? This is a very important question.

Cheo Kong (周公) (Chen Wu Wang's brother) always kept propriety in the foreground in all his actions; but this was specially so when dealing with matters pertaining to the relationship of prince and minister. So it may be seen that propriety has been observed from very ancient times, and now universally practised by all under the heavens.

What is the meaning of wisdom (智)? Wisdom is an important virtue! We must not forget that the famous K'ong Ming (孔明) was born at O Lung Kang (臥龍岡). This famous general by his wisdom deceived the enemy at Si Cheng (西城) by playing his harpischord on the walls of the city; and by this strategy defeated Si Ma (司馬) with ten thousand men at his back. What is the meaning of sincerity (信)? As soon as Yu Peh Ya (俞伯牙) knew that Tsi Ki (子期) was dead, he broke his harpischord in front of his grave, and never played again. That was true brotherly sincerity.

I have now finished my task of explaining the Five Virtues. May all the brethren of the Peach Orchard live ten thousand years."

XIV.—*The Mandate of the Three Bonds (三綱).*

"How pleased I am! How pleased I am! Let all the brethren listen to my song. I now proceed to explain the mandate of the three bonds. The three bonds are as follows. The Prince is over the Minister. The father is over the son. The husband is over the wife. The bonds which bind Prince and Minister had their origin in the Shang (商) Dynasty. At the period there lived a man named Kiang Shang (姜尚) whose home was at Hsu Cheo (徐州) on the eastern seaboard. He was attached to the court of Cheo Wang (周王). His nickname was flying bear (飛熊). Owing to an irregularity in the conduct of Cheo Wang, Kiang Shang left the Imperial Court and went to

live at P'an K'i (蟠溪) by the side of the river Wei (渭). In his lonely exile he spent his time in angling. Later, Wen Wang (文王) had a vision in which he saw Kiang Shang (姜尚) coming into his tent. He forthwith went to P'an K'i in person, and invited Kiang Shang to return with him to Court. When Kiang Shang showed some reluctance and hesitation in complying with his request, Wen Wang placed Kiang Shang in his own chariot and began to pull the chariot himself. This kind of Prince is rare, but by so doing Wen Wang preserved the Cheo (周) Dynasty to his posterity for the period of eight hundred and eighty years. This incident shows what the relationship of Prince and Minister were in ancient times.

POEM.

On the banks of the Wei, where the green grass grows
The Statesman Tsi Ya by angling wiled away his years.
Till Wen Wang through a vision sought and found
Thus insuring his Dynasty for eight hundred and eighty years.

The bond of father and son dates from the Cheo (周) and from the state of Ts'u (楚). At that time there lived a certain Tsin Moh Kong (秦穆公) who arranged a large fair at Lin Tong (臨潼) and invited the princes and their sons from the neighbouring states to attend the fair. The king of Ts'u (楚) sat in state among his courtiers, and asked the question 'Who among you will become surety for me, and escort me to the Lin Tong (臨潼) fair?' Though this question was propounded several times no one dared to answer, or take such a responsibility. At last the prodigal son of Wu Shè (伍奢) said, 'I will become surety for the King and escort him to the fair.' The King looked at the youth and said 'Wu Tsi Sih (伍子胥) your daring is great.' Nevertheless the King seemed pleased to accept his offer, and gave him commands to prepare the necessary horses and men to take the King and his statesmen to the fair. On the way travellers were many, but by travelling by day and resting at night they safely reached the fair. Here each state had its special exhibits; and as Ts'u (楚) was famous for its warriors, a company of mighty men were exhibited for the admiration of the assembled guests. The King wanted Wu Tsi Sih (伍子胥) to have the chief place in the exhibition, but Pien Chuang (卞莊) and K'wai Kwei (荊軻) objected to this arrangement, and demanded a contest before they would yield the place to Wu Tsi Sih (伍子胥). This raised the anger of Wu Tsi Sih who with one blow of his fist knocked P'ien Chuang (卞莊) out of

the ring; and with a single kick of his foot bowled K'wai Kwei (魁) over, then walked straight to the pavilion and in the sight of the assembled Princes lifted a brass incense urn which weighed one thousand catties. These mighty acts so startled the assembled Princes that none of them dared look at him. This is what may be called the true bond of father and son.

POEM.

Wu Tsi Sih a statesman warrior fierce, did deign
To guarantee that the King of Ts'u, to the Ling Tong fair
might roam,
Where a thousand catty incense urn with might of arm he
raised
Thus scaring dumb the other Kings, who dared to go to the
fair.

The bond which binds husband and wife together also dates from the Cheo Dynasty and from the State of Ts'i (齊). The King of Ts'i was itinerating through his domains in search of meritorious statesmen. He found a mulberry orchard in which a woman named Chang Wu Yen (鍾無鹽) was busy picking mulberry leaves. This woman though uncouth in appearance and ugly of face, was nevertheless clear of mind, and of an aggressive disposition, moreover a woman endowed with exceptional prowess and valour in conflict. This woman escorted the King of Ts'i to the San Kiang (三江) fair. At this fair there was an athletic contest in which this woman came out victorious. Thereafter she returned with the King of Ts'i to his Court, amid singing and minstrelsy, and the clanging of the golden stirrup of victory. This is the origin of the husband and wife bond.

POEM.

The Princess Wu Yen bedecked and gay
Protects the King of Ts'i to the San Kiang fair
Her mind and body endowed with protean and martial
prowess
Which has preserved her name and fame, till now to the end
of time.

XV.—*The Spring and Autumn* (春秋).

"Faithfulness and rectitude are the fundamental principles which govern men in this world. Filial piety and brotherly feelings were the first born virtues of mankind. When Kwan Yu (關羽), Liu Pi (劉備) and Chang Fei (張飛) made their covenant vows, they sacrificed a black heifer and a white horse as an offering to heaven and earth, and

by these offerings and mutual vows became covenant brothers for life. Their first military feat was to defeat and disperse the yellow turban bands which were ten thousand strong. They so terrified Chang Koh (張角) and others of their enemies that they died of terror. They next proceeded to Hu Lao Kwan (虎牢關) where they beheaded Hua Hsing (華雄) and fought Lu Pu (呂布) and so scared him that his heart palpitated. Alas these three brethren were parted at Hsu Cheo (徐州) and scattered in different directions. The elder going to the North, the younger to the South, and the other to the end of the earth. At this time Kwan Yu (關羽) protected Liu Pi's (劉備) wives when they were besieged in the mountain fastness of their own home. Though Ts'ao Ts'ao (曹操) deputed Chang Liao (張遼) to discuss terms of submission with Kwan Yu, he replied that his fixed purpose was to follow the Han (漢) and not the Ts'ao (曹). When Kwan Yu reached the camp of Ts'ao a fight ensued in which Kwan Yu killed Ien Liang (顏良) and soon defeated Wen Ch'eo and soon relieved the siege of Peh Ma (白馬). Praise is due to Ts'ao Tseh (曹賊) who treated him well. When Kwan Yu mounted his horse to leave, he offered him official robes, when he dismounted he presented him with gold, and eighteen pretty maids to make his embroidery, but Ts'ao Tseh had bad designs on Liu Pi's wife. So Kwan Yu watched all night with a lighted candle firmly resolved to leave the camp in the morning and find his brother Liu Pi. He respectfully asked Ts'ao Tseh (曹賊) for an audience but was refused. So Kwan Yu returned his gold to the treasury, hung up his golden seal on the beam of the house, took his own faithful followers, and the two wives of Liu Pi and departed. He fought his way to Ku Ch'eng (古城) where he met Liu Pi and presented his wives to him. He thus showed that he was a brave and daring warrior of the Spring and Autumn style."

POEM.

In mind and virtue one, made one in heart and all
In love and right conjoined they stood in the Peach Orchard Hall.

XVI.—*Praising the Incense.*

"In the ancient Peach Orchard there was the first bundle of incense, over which the three worthies made their mutual covenant of faithfulness. Their oaths were made under the open canopy, with High Heaven as witness to the solemn vow. A black ox and white horse were sacrificed

as an oblation to the gods. The second bundle of incense was made by Yan Koh Ngai (羊角哀) and Tso Peh T'ao (左伯桃). These two mutually vowed to protect the King of Ts'u (楚) and finally at the grave of Kin K'o (軻荊) showed their mutual troth. By these acts they have made for themselves a fragrant name which will be perpetuated to all generations. The Liang Shan (梁山) brotherhood makes the third bundle of incense. These brethren made their vows in the Chong Ni T'ang (忠義堂). At this fortress Wu Song (武松) became famous by killing a tiger at King Yang Kang (景陽岡). Li Kwei (李奎) became famous by his exploits on water. Wu Iong (吳用) became a warrior of cunning and might. Ien Tsing (燕青) won a boxing contest and went up and struck the drum. The Wa Kang fortress had only half a bundle of incense, but even that half bundle was scattered when the brethren became subject to the T'ang (唐) Dynasty. At that time many of the braves fled to their own hiding places and became like hunted rats, snatching their food wherever it was possible. The affairs of Wa Kang were in the hands of Hsu Kieh (徐勣), when seven boxers and eight braves went and swore allegiance to the T'ang (唐). Peh Tang (伯當) alone adhered to the Si Wei Wang (西魏王). When Hsiong Sin (雄信) heard of this treacherous act his hair grew thirty thousand feet in one night, and went off alone to the Lioh Yang (洛陽) where the Princess threw her golden whip, and he became entitled to her hand. When the braves hurried him up to the pavilion to meet her princely father. Later he lost his life fighting against T'ang (唐). Here the faithless brethren of Wa Kong (瓦岡) killed the faithful Hsiong Sin (雄信) and thereby broke their mutual vows. Therefore the Wa Kong bundle of incense only counts half a bundle: but all true brethren of the Sha Men (咱們) must use a whole bundle of incense and thus imitate the example of the ancients in the Peach Orchard.

If any should defile their conscience by acting the traitor, then be sure that heaven will punish them with an early death. All must protect the Great Pure Dynasty with heart and mind: but while doing so, if they should succeed in exterminating the barbarians their names will be engraven in the Ling Yuen Koh (凌烟閣) for all future time. I have now explained the reason why there are three and a half handfuls of incense used in the incense hall. May all the brethren of the Peach Orchard enjoy unlimited happiness."

XVII.—*Praising the Paper.*

"During the Han (漢) Dynasty, Ts'ai Leng (蔡倫) began to teach the art of paper making. About the T'ang Dynasty period, paper began to be manufactured into paper money. This paper money has a square hole in the centre which represents the earth; the ring on the outer circle represents the heavens. When brethren enter the incense hall they pull two sheets of this paper apart and offer them as an offering. One sheet is offered to the heavens, and the other to the earth. This custom has been practised from the most ancient times. Brotherhood covenants were first inaugurated, because the life span of the spirits is interminable and goes on for millions of years."

XVIII.—*Praising the Candle.*

"A handful of rape seed is sown in the field where it flowers and seeds each succeeding year and thus produces oil. Chao Hsueh Lang (趙玄郎) travelled through the country in search of virtuous men. During his itinerations he met Chen En (鄭恩) selling oil and Ch'ai Tsi Yao (柴子耀) selling umbrellas. Those two men while prosecuting their business had traversed many lakes and rivers. These three wanderers became fast friends as soon as they met each other, and continued their journeys in company, till finally they ascended a mountain and made a mutual covenant. After the covenant was made they travelled together to the extremities of the country. They became adepts in the boxing art, defeating every one who dared to try conclusions with them.

Eventually Ch'ai Tsi Yao (柴子耀) shot at and took possession of the Dragon's Seat (throne) which is situated somewhere between the heavens and the earth. His covenant brothers became courtiers and looked upon the Empress. When Ch'ai Tsi Yao (柴子耀) died Chao Hsueh Lang (趙玄郎), his sworn brother, became the founder of the Song Dynasty."

XIX.—*Praising the Wine.*

"This alcoholic beverage was first made by Tu K'ang (杜康) and was very early used by the brethren as a libation to the gods. This distilled liquid was first offered as an oblation to the Queen Mother at P'an T'ao (蟠桃) fair. From that time and onward all the fairies came to P'an T'ao fair to have their throats moistened: and from that time

till now, whenever the brethren meet together, to Tsoh Fang Sheo (做方手) make the cross hands covenant oath, they first pour out a libation of this sparkling beverage to the spirits. May all the brethren from this time and onward behold the Empress."

XX.—*The Opening of the Senses of Kwan Ti's Image* (開光).

"I have been instructed by my elder brother to come and open the Senses (開光) of Kwan Ti's Image. So I come with a lighted candle in my hand to open the senses of the Sage. We begin by opening the crown of the head by lighting a stick of incense and sticking it there, because this brings down great luck. We will next open the sense of seeing by touching the eyes of the Sage, so that he may behold his progeny live long upon the earth. We now proceed to open the sense of smell by touching the nose of the Sage, so that he may smell the incense offered by his followers, as it ascends up to heaven. We will now open the organ of speech by touching the lips of the Sage, so that his mouth may pour forth wisdom. We shall now open the sense of hearing by touching the ears of the Sage, so that with his ears he may listen to the doings of the busy world, on the five lakes and four seas. We will next open the Sage's hand in order that he may grasp the green dragon (sword of Kwan Ti) and be stronger than all his rivals. We will next open the appetite of the Sage, so that he may fill his belly with the Spring and Autumn Classic (Kwan Yu was said to be fond of this classic). We will now touch the feet of the Sage, so that he may tread the five coloured cloud and guard the 'hills' and 'halls' of the brotherhood. My work is now finished. May all the brethren have good luck."

XX.—*Touching the Image.*

"Touch the image on the crown in order that the brethren may see the Empress. Touch the Sage upon the eyes, so that he may be able to behold the brethren both at long distances and for long ages. Touch the Sage on the nose in order that he may smell the fragrance of the incense as it rises to heaven. Touch the Sage on the mouth, in order that he may speak of the long life of his brethren. Touch the Sage upon the ears, in order that he may hear the talk of the five lakes and four seas. Touch the image on the hand for with it he wields the Green Dragon. Touch the Sage upon the abdomen, in order that the Spring and

Autumn Classic may revolve in his inward parts. Touch the Sage's feet so that they may tread the 'hills' and 'halls,' and that all may enjoy peace and felicity. Then touch the warriors Kwan P'ing (關平) on the left and Cheo Ts'ang (周倉) on the right, son and slave of Kwan Yu now deified and seated on either side of the Sage. I have both opened the sense and touched the image of the Sage. May good luck and great prosperity attend all the brethren belonging to the Peach Orchard.

Congratulations to all. Congratulations."

APPENDIX I.

Some examples of Secret Language.

CHINESE	SECRET JARGON	ENGLISH
刀	順簽子	A sword
劍	腸子	A double-edged sword : claymore
戈矛	龍台子	A spear
幾枝槍	幾桿火	A few guns
一人	一根糖	One man
幾人	幾根糖	A few men
斬頭	摩格	To behead
殺人而取手足	擦擺	To kill and mutilate the body
刺殺之	毛了	To secretly assassinate
沉河	拋灰	To throw a victim in the river
謀殺之	做了	To contrive to kill, or kill
尋行劫處	寫臺口	To seek for a place of plunder
指某官怯懦	某家場趕得	The official is weak we can plunder
探行人帶有財物	某處蜂子口唧一枝花	To find out if a certain traveller carries money or valuables
探人有銀若干	有幾個肥母雞	To investigate the wealth of a certain family
謂百金	一寸水	A hundred taels
千金	一尺水	A thousand taels
約銀若干	有幾厘水	To estimate the total amount of silver
頭目	托把子	The leading vagabond
窩戶	挖頭	The robber's nest
集人	點隊	To gather the bands for action
明火	掌紅	To rob by the aid of fire
拔隊速行	望了	To retreat swiftly
圍劫莊房	吹密基	To surround a house
報仇	叫梁子	To have revenge
大隊往劫	抬梁子	To lead a large band to rob a house
估拿	肘了	To take by force
下手	攔了	To commence operations
明分贓	擺地嚮	To divide the spoil openly
暗分贓	叫殿口	To divide the spoil secretly
主持分贓	當提手	To divide spoil according to orders
拉擡小孩	抱童子	To seize and hold a child for ransom
拉擡婦女	接觀音	To seize a woman for ransom
拉擡鄉愚	牽大黃	To hold a country rustic for ransom
拉擡富戶	牽肥猪	To hold a gentleman for ransom
白晝闖廟	滾堂子	To rob in open daylight
竊賊	廢地王	A thief
一人行	打單線	One person travelling alone
挖牆割壁	拱簷子	To dig a hole and enter a house
被人識破	爆了籠	To divulge a secret
事已泄	走了水	The secret is out
事已危急	水緊得狠	The situation is dangerous
兵差已到	水漲了	Soldiers and runners have arrived
逃走	越離	To flee for safety
躲匿	避豪	To hide for safety
流落他方	打滾龍	To migrate from place to place
被擒	滾案	Arrested by officials
被押	金起	To hold in custody
被鎖	鑲子對倒	To be put in chains
供出同黨	拉爺	To reveal his accomplices
下獄	滾鍋	To be put in jail
被殺	落馬	To be executed

CULTURE, THE BASIS OF CHINESE ART.*

BY J. C. FERGUSON, PH. D.

The first knowledge of Chinese artistic productions came to Europe through the introduction of porcelains during the Elizabethan period. Several large collections of the highest grades of Chinese porcelains were assembled in Europe and America during the nineteenth century. Careful attention was given to the study of the shapes, glazes, paste and decoration of these objects, for it was readily seen that they were superior in every respect to any porcelains produced in western countries. This study of porcelains was not only the easiest, but also the best approach to Chinese art. The shapes have proved to be a good introduction to a knowledge of the shapes of early bronze vessels which form the starting point of Chinese art as it is now understood; the decorations of porcelain objects with beautiful writing, landscape scenes, human figures, birds and flowers, palaces and pavilions, historical incidents or religious subjects, form a good introduction to the study of calligraphy and painting. If there had not been a long preparation of the European mind, extending over two centuries, of appreciation of Chinese porcelain, there could never have been the present keen appreciation of the higher artistic productions of China which are now known to be bronze vessels, sculpture, calligraphy and painting. It is in the free section of the Fine Arts that differences between western and eastern ideals are the greatest. In the dependent section which includes ceramics, the methods and products of the west are necessarily similar to those of the east. In ceramics there is a wonderful dexterity of manual construction, together with a keen sense of color. These have combined to produce in the western beholders a strong sense of admiration. One may discriminate between different classes of porcelains favoring one class more than another, but no one with artistic taste would be so rash as to say that there was nothing in Chinese porcelains to be admired. These beautiful objects form an immediate attraction to all lovers of artistic production, and thus form a good introduction to Chinese art.

The admiration of Chinese porcelains has been both a help and a hindrance to the serious study of the higher

*Read before the Society.

branches of Chinese art. Too often the collector of paintings and bronzes, calligraphy and sculpture, has been content with procuring such specimens as have made an immediate appeal to him. He admired them in the same way as he had learned to admire good specimens of porcelain, and he was content to leave his judgment of the intrinsic worth of these higher objects dependant wholly upon the one sense of admiration. In the study of porcelains an admiring appreciation is all that is required as far as artistic instincts are concerned. The rest is a knowledge of materials and of mechanical processes. One must understand different types of porcelain clay and the process of refining it. He must know glazes and the method of their application; he must understand firing in kilns; he must, in general terms, understand the secret of the potters' methods. With an artistic appreciation and with such mechanical knowledge, one may become an expert in Chinese porcelains. As very little has been written in Chinese about ceramics there is no literature to be studied. It is different, however, when you come into the realm of calligraphy and painting, bronzes and sculpture. Here one must not only have an admiring appreciation and understand mechanical methods, but he must also have a knowledge of the spirit of the people as expressed in its historical development, literary production and poetic conceptions. There is a vast literature on the higher arts in which there are a critical examination of the works of the great artists and classifications of them according to their varying ability. This literature must be studied and analyzed in order to correct the vagaries of personal taste and peculiarity. It is not enough, for instance, for one to admire a painting; that is only the first step. If one is to make progress, he must go on from this to a knowledge as to whether or not the consensus of critical judgment in China places this admired painting among those things which should be admired; in other words whether or not one's admiration is an evidence of artistic appreciation or artistic ignorance.

We are met at the outset with a fundamental difficulty on account of the difference between the civilizations of the east and the west. We of the west have derived all our standards from the civilizations of Greece and Rome. In these art was based upon technique—technique into which an inspired genius had breathed the breath of life. The artist was one who, in addition to his native skill, had received the benefit of instruction in certain technique which could bring about certain results. Granted that all artists

possessed this power of technique, the great genius in any one branch of art was the man who possessed the power of technique in common with his fellows, but into whose soul had come a greater inspiration which elevated even his technique to a higher position than could be attained by others. In China great artists have been produced in an entirely different way. There has been behind them a common understanding of the culture and traditions of their own country, together with the technical ability of using the brush which is the instrument for writing. Upon the basis of a common culture, the man who was to become a great artist was the man of culture blessed also with inspiration. The difference between the way in which artists were produced in China from that by which they were produced with us, has consisted in the background. With us this background is technique, with the Chinese it has been culture. With us, out of the group of those skilled in technique have arisen the inspired artists whose names we delight to honor; in China out of the group of cultured men have come the artists whose souls have been touched with a great inspiration, and whose work has therefore been greater than that of others. Whether in the east or in the west the great artists have always been great because of their special inspiration; the difference between east and west has consisted wholly in the general type out of which the great artists have sprung. Among us culture has been sought as a valuable addition to the working outfit of a budding genius who had already shown his skill in technique; in China technique has been learned by those who have given promise of seeing great visions and feeling great thoughts during the ordinary processes of obtaining culture.

As compared with Greece and Rome, China had a much longer time during which it evolved its artistic life. During this long period China was developing a civilization which, after it became stable, lasted longer than any other that the world has known. In the early civilization of China we find bronze and jade made into vessels and implements which were characteristic of the best type of their life. Before these bronze and jade objects were fashioned into shape there existed the ceremonial rite of ancestor worship, in which these objects were to be used, and the development of these rites into an established custom must have required a period of time extending over many generations. With the Greeks and Romans it was not unusual to have some artistic creation elevated to the rank of objects to be worshipped, but with the Chinese, as far as is known, it was

some established custom of ceremonial observations which called forth artistic expression. With the Greeks and Romans artistic expression was frequently founded solely upon fanciful imagination, whereas in China it has been founded upon actual experiences of life even to which sometimes there has been added imaginative creation. Life in China has been very real and the struggle against elemental nature, very severe. This fact has kept imaginative artistic expression constantly joined to the actualities of life.

Civilization may be used synonymously with culture. Culture is the refinement of mind, morals and taste, and is a term applied to individuals. Civilization is the orderly conduct of cultured people, those who have been redeemed from the rudeness of a natural or savage life; the introduction of reason into human affairs, the triumph of right over might. It was out of such culture and civilization that Chinese art sprang. Art is best defined by Ruskin as "The work of the whole spirit of man." In this sense it is more specifically applicable to the Aesthetic or Fine Arts in which forms are created for their own sake, that is, for the delight which they give to the producer himself. It is in this sense of art as defined by Ruskin that it is possible to speak of art in China as based upon culture.

One of the earliest summaries of the characteristics of early Chinese civilization is given in the Ch'un Ch'iu Annals. Here civilization is described as a wonderful galaxy of orderliness, ceremony, good taste, propriety, observation and intelligence. These great virtues must be considered as ideals rather than as attainments of early China, but the simple fact that they formed a large part of the thoughts of the men of that time implies a high standard of civilization. It was in conformity with demands of such a civilization that art had its origin. We may therefore in its development look for dignity in grace, strength in freedom, as well as for keen insight mingled with obscurantism.

Early Chinese culture was based upon ceremony, the proper regulation of man's daily life, and upon divination, an attempt to pierce into the mystery of the natural forces which lie beyond the power and ken of mankind. Ceremony implied respect for something precedent to man as well as superior to his powers. Divination implied the restless seeking to know the secrets of nature and life which is the real inspiration of a scientific spirit. Ceremony represents stability, while divination on its side suggests restlessness. Ceremony is conservative and backward looking; divination

is liberal and peers into the future. The whole growth of Chinese civilization has been a struggle between these two forces, and in this struggle, ceremony, *i.e.*, conservatism, has largely prevailed. Together these have produced the style in which Chinese art took root and bore fruit. They have been responsible for the two distinct artistic currents which have flowed down through the centuries of Chinese history, one languid and the other turbid. Art in its highest aspects has associated itself with literature and poetry, and in its freer moods, with the popular beliefs and superstitions of the people.

The earliest term used for art in China is I 藝, and this word is explained as mental ability, skill and technique. The forms in which this mental ability manifested itself were comprised in the Six Arts, Liu I 六藝. These were ritual, music, archery, charioteering, writing and calculation. The last of these forms, calculation, meant the calculation of areas. It might also be spoken of as surveying or land plotting. With this was necessarily associated drawing plans (t'u 圖) or surveying lots. Out of this art of calculation or surveying thus grew the drawing of maps which, it is generally agreed among Chinese critics, formed the basis of drawing and painting. In this early classification of the Six Arts it will be seen that the two great graphic arts of calligraphy and painting are foreshadowed, if not indeed actually included. If the term "ritual" may be broadly interpreted it would include also the utensils used in ceremonial practice which were the great bronze vessels of antiquity. To this term for art, I, was later added the term Shu, which primarily means mysterious method. Under the term, I Shu 藝術, all artistic products were included. In recent years a modern term, Mei Shu 美術, has been introduced into China from Japan to express the term art, or more specifically, the Fine Arts. This term is not a particularly happy one and is neither as comprehensive nor as specific as the earlier term, I Shu, which is the best that can be used to express the Chinese conception of Art. The term "Chinese Art" may therefore be correctly translated as Chung Hua I Shu 中華藝術.

The use of these two words I and Shu, both of which imply technique, shows that Chinese art has never overlooked nor under-estimated the importance of technical skill. It has been quite well understood that genius without skill is abortive. It is a very early saying that "Though a man has genius, if he is devoid of technique his conceptions can only take shape in his own mind, but cannot be put

into form by his hands." While culture has been recognized as fundamental in the training of an artist, it has also been equally perceived that careful training in technique must accompany native talent. There can be no divorce between culture and technique, but in the combination the positive influence is culture and the negative technique.

The Chinese have always recognized that there are certain men of genius who seem to be above all the laws which control ordinary men. Such men seem capable of artistic production without the previous training which is generally required. Such painters as Mi Fei of the Sung dynasty, Chao Mêng-fu of the Yüan dynasty, and Shên Chou of the Ming dynasty were geniuses; and yet every one of these three had been subject in his youth to severe disciplinary training. Each had learned the mastery of the fine hair writing-brush. The ability to control the arm and hand in the use of this writing-brush is as severe discipline as can be given to probationary painters. This training includes the power of making thick or slender strokes, heavy or light shades of ink, quick turns and graceful hooks, all of which is good preparation for painting. These three great geniuses learned in school control of the writing-brush and acquired mastery over arm and hand. When they began to paint it was only necessary for them to add to their existing acquirements a knowledge of color and an appreciation of form. The first training of an artist and a scholar is identical; both used the same brush, the same ink and the same type of strokes. Both also had the same cultural background made up of the history, traditions and literature of their country.

It has been the training of this type and the familiarity with the culture of their country which has kept alive the spirit of art among the people. As compared with Greece or Rome, China has had few great monuments and those which she has had she has always allowed to go into decay. Her best writers have never pointed to certain monuments as evidences of the civilization of their country; they have rather pointed to the spirit of their race, as outlined in their books, for proof of their culture. Monuments may decay, art objects may be treasured by wealthy people out of the sight of ordinary students, but in the heart of the man who has studied the history of his country and who has learned the use of the writing brush so as to transmit his own ideas, the fire of culture and of art burns perpetually as it did on the vestal altars. This is a peculiar characteristic of the Chinese and explains their indifference to the

preservation of their monuments. They have always believed that the best preservative of national art is found in the hearts of their cultured classes rather than in the work of men's hands. They consider that art will never die in a country which keeps up a succession of cultured people.

The historical development of the expression of artistic impulses in all forms illustrates the principle which has been set forth in the preceding paragraphs, viz., that culture is the basis of Chinese Art. We can pass over without detailed examination the earliest expression in the carvings and writings on the carapaces of tortoises and on bones of animals. The specimens which have been explained by Mr. Lo Chêng-yü, Mr. L. C. Hopkins and others, are full of interest to the antiquarian; but they are only crude primitives in their expression of artistic motives. And yet, even in this earliest stage, the association of ideographs and carvings shows that whatever artistic impulse was felt by the producers of these carvings on bone, it was the result of the culture which surrounded them and which sought to give concurrent expression in writing.

The earliest artistic expression which compels careful consideration is found in bronze implements and vessels. Decoration of war chariots and carts form the earliest known specimens. The end and sides of the shafts were covered with cast bronze richly decorated. The top of the yoke was covered with decorated bronze surmounted with bells. The end of the axle was also covered. There are extant a few specimens of these early bronze decorations of chariots which in all probability are the earliest bronze objects known in China. They were evidently used in decorating the chariots of princes so as to distinguish them from the common people. They cannot have been used much earlier in point of time than bronze sacrificial vessels.

Ancestor worship has been observed in China from the earliest dawn of history. Representing as it does one of the noblest traits of human character, respect for parents, it was to be expected that technical skill and artistic impulse should find their first combination in attempts to produce vessels adapted to the ceremonies connected with ancestor worship. The possession of these vessels was the sign of the seniority of their possessor in the ranks of his family, just as in the state the owner of the vessels used in state ceremonies could only be the head of the state. The Nine Tripods used in national celebrations were the property of the Emperor and the symbol of his power. The Nine Tripods of the Hsia dynasty were placed by Ch'êng Wang

in Chia Ju and were the symbols of his becoming the founder of the Shang dynasty. We know from the Shu King that when barbarian tribes came to acknowledge fealty to the civilized rulers of China, it was customary for them to present bronze vessels in token of their submission.

These early bronze vessels exhibit high qualities of technical skill. There was careful selection of the copper used. It is said in Book I of the Shu King that the best copper was found in the western part of the ancient division of Yangchow which is the present province of Kiangsi. In the Shih King copper was called "The Southern Metal." It was a difficult metal to work in but much better adapted for artistic expression than iron. Great care must have been taken also in the selection of the alloys used with copper to produce bronze. In some of the earliest Shang vessels the proportion of tin alloy used must have been as great as thirty or even forty per cent., but in none of the earliest specimens that I have seen is there any indication of iron having been used as an alloy. It was the existing culture of the people which lead them to choose bronze as a medium of artistic expression, in order that they might obtain best results. It enabled them also to cast on the surface of their vessels ideographic inscriptions. These inscriptions reveal the contemporaneous culture. They refer to victories in war or the devotion of a son to parents or of a woman to her husband. The combination of decoration on the outside of these vessels with the ideographic inscriptions on the inside reveals the intimate connection between culture and technique in ancient China. Thus in family, tribe and nation these artistic bronze vessels were at once the product of the surrounding culture and the symbols of prestige.

As the earliest bronze vessels were called into existence for use in ancestor worship, so also jade objects were first used for this same purpose. The "five jade objects" spoken of in the Shu King, Part II Book I, and those mentioned in Ode V, Book V of the Shih King were all used as ornaments for the dead. Jade was also cut into various sizes and thicknesses to be used in producing musical notes for sacrificial occasions. It was from the size and shape of these jade pieces and also from the tones of varying sizes of bronze tripods that the scale of Chinese music was determined. Jade wrought into cups or bowls or musical tablets or ornaments for the dead was in its earliest uses entirely connected with ancestor worship and thus bound up with the general cultural development. In whatever form bronze or jade was used the objects produced were devoted to the

highest service of civilization as understood by the people of that time. The decorations of jade and bronze were dignified and chaste, thus being in perfect consonance with the purposes for which these objects were intended.

The next stage of artistic expression in China was in stone monuments. There was no sculpture proper in which the proportions of all three dimensions were used. The earliest stone monuments were *in relievō* or *in intaglio*. Human figures, figures of animals, representation of clouds, of hills and trees were the earliest subjects. On the Li Hsi stone dated A.D. 171 there is a suggestion of landscape painting in which are found trees, water, and a deer. There was no attempt to produce sculptures representing the human figure. Something higher than man was depicted. Even the human figures when introduced in the relief sculptures of Wu Liang Tz'ü were those of ancient heroes commencing with Fu Hsi and Nü Kua and coming down through the centuries to Confucius and Lao Tz'ü. In all of these figures there was an idealization of face and form which agreed with the historical characteristics of the person portrayed. On these early stone monuments were also written inscriptions which served to unite cultural with artistic development.

This union was carried out in the earliest paintings which are recorded. In the *Chên Kuan Kung Ssü Hua Shih*, written by P'ei Hsiao-yüan of the T'ang dynasty, the first paintings mentioned are ascribed to Yüan Chih of the Chin dynasty. There were two paintings by this artist. The subject of one of these is "Chuang Tz'ü and the Carrion-kite," referring to the well-known tale of the philosopher, Chuang Tz'ü of the third and fourth centuries B.C., who replied to the fears expressed by his disciples when he was about to die that his body would be eaten by the carrion-kites if he were not given a great funeral. He said "Above ground I shall be food for kites, below ground I shall be food for moles, crickets and ants. Why rob the one to feed the other?" The other painting was of "Pien Ho and his Gem." This refers to the well-known tale of Pien Ho of the eighth century B.C. a native of Ch'u. He found on the mountains a stone which he considered to be pure jade and presented it to his Prince. Attendants of the Prince declared it to be false and the Prince sentenced him to have his left foot cut off as an impostor. Later when the Prince came to the throne, Pien Ho again presented the stone which was for the second time declared to be false and he was condemned to lose his right foot. Nothing daunted he presented it a third time, declaring

that he had no regret at losing his two feet, but only at having a genuine stone pronounced false. When it was finally tested it was discovered to be a real gem. These two earliest paintings are thus seen to have had for their subjects incidents which were characteristic of the cultural development of the nation. Portraits were the next subjects for painting, and among these the earliest was that of Ts'ai Yen, the daughter of Ts'ai Yung who was carried away on her bridal day by a Turkic tribe and kept in captivity for twelve years. Other subjects of earliest paintings were taken from incidents recorded in the Mao Shih, "The Book of Odes," which recorded the earliest national traditions. When painting developed sufficiently so as to depict landscapes the sections of the country which were chosen as the subjects for landscape painting were historical spots in Shensi, Szechuan and Chehkiang which were already noted in literature and poetry. Inscriptions written on these paintings preserved the same incidents and traditions as were recorded in literary records, thus again uniting the culture of the race with the technique of artists.

These illustrations taken from the art development of China, few as they are, are sufficient to show the dependence of artistic productions upon national culture. The most serious charge that can be made against art which has such a basis is its inherent tendency toward pedantry. This, however, is not the fault of the art, but of the civilization from which it springs. There has always been a tendency in Chinese civilization to glorify the past at the expense of the present. National events have run smoothest when in a fixed groove. Not infrequently this has caused stagnation of thought, and for generations new ideas have been tabooed. This characteristic has been reflected in art products. New painters have reproduced subjects made familiar by their predecessors; calligraphists have found their chief glory in being able to imitate the writing of great masters. Porcelain has imitated the shapes and decorations of ancient bronzes. This tendency has not encouraged originality in artists, but on the other hand it has been the chief factor in preserving such a uniform development of artistic product as has never characterized the work of any other nation. All artistic products are distinctly national. They need only to be seen to be recognized at once as Chinese. Later generations have copied earlier ones, but their work has always been confined to the masters of their own country. They have not gone to the outside world for inspiration or for methods. Their national culture has been a never-failing source of artistic stimulus.

SCIENCE IN OLD CHINA.

BY HERBERT CHATLEY, D.Sc., A. INST. P.

(Note—The following paper consists of notes made for a lecture delivered before the Society in April, 1921, somewhat expanded and supplemented. It is not intended as more than a sketch of an immense field of possible literary research, and the author is quite conscious of its many defects, omissions and possible inaccuracies)

There is a popular belief common to old China hands, as well as to the Chinese themselves, that ancient China possessed extraordinary wisdom and that there are many things which the Chinese still know much better than the Westerner. The reputed infallibility of the Chinese calendar, of the Chinese doctor and above all of the Chinese political and psychological philosopher is a matter of common knowledge, although one has yet to hear of the old China hand who systematically resorts to any one of these in real necessity.

Strictly speaking the ancient world either, in the East or the West, knew no such thing as science, as it is understood in the modern sense of the word. Modern science is the result of a METHOD based on one consideration and one consideration only, viz: complete consistency between idea and fact. It does not matter whether the idea is an *a priori* one evolved out of the inner consciousness or an *a posteriori* one developed by a comparison of the facts. The only point is, does it agree with the facts as they were, they are and will be? Prophecy is the true test of knowledge and it is because in many fields and to some extent in all fields successful prophecy is possible that science is the only authority which the modern man can regard as to an appreciable extent reliable.

Although China never even reached the viewpoint here outlined, she did succeed in ascertaining a number of facts and correlating them to an extent which was of permanent and practical use. She also developed a few quasi-scientific theories which are of interest. In one respect she made what appears to a physicist a great advance. This was in developing, so long ago as the thirteenth century, a definite notion of the mathematical character of natural processes. Her ideas were largely wrong but the reality of the conception which she was trying to express has only been developed in the last three hundred years in Europe. In this connection however the enquirer should be warned that much of what

passes for Chinese science is really European, having been introduced by the very clever Jesuit missionaries at the end of the Ming dynasty.

China has, above all other nations, glorified literature. The bulk of that literature deals with history and politics, but a perusal of Wylie's "Notes on Chinese Literature" (of which a new and modernized edition is very badly needed) will show how widely the literati spread their interests. If the same mental energy had been spent on physical and mental science as was devoted to the study of rites and words, China would be now the leading country of the world. (Incidentally one would like to protest at this point against the much advertised barbarian character of the European contemporary of the ancient Chinese. Culturally and to a certain extent by blood even the rude Anglo-Saxon is the heir to Roman, Greek, Egyptian and Chaldean civilisation and the majority of the ancestors of the modern Chinese were probably just as much savage and uncultured in the time of the Chou dynasty as was then the ancient Briton, who is *not* the ancestor of the modern Englishman or American). As it is, the respect for mere words, as such, has resulted in a Chinese bibliolatriy more intense than that of Europe or Islam but fortunately not directed along the lines of emotional religion.

It must be mentioned that in the 17th century and again in recent years a great deal of translation of Occidental literature has been done and the hope is that gradually the Chinese mind will be moved from its conservative moulds and show a real activity in the direction of progressive development.

There have been three great epochs of intellectual activity in China:—

First, the primitive period of Yao 堯 and Shun 舜 and their successors, reputedly prior to 2000 B.C., merging somewhat confusedly into the prime of the Chou dynasty about 1000 B.C. (The Chinese perhaps rightly separate these two but we only know the first through the second.)

Second, the middle period of Confucius and his disciples.

Third, the renaissance period of the Sung dynasty, in which Chu Hsi, the great Confucian commentator, flourished.

Another important epoch is the beginning of the Manchu dynasty but there was such a strong infusion of Western knowledge at that time that it cannot be regarded as belonging to "old" China.

Of the primitive period the only important scientific relics are

(a) a few documents incorporated in the Book of History, particularly the sections

堯典 *Yao Tien*, which prescribes certain astronomical and meteorological observations.

禹貢 *Yü Kung*, which describes the geography of China as then known, and the

洪範 *Hung Fan*, of later date, which is a general cosmological scheme and indicates the influence of nature on man.

(b) The Book of Poetry, which incorporates a number of natural history references. Zottoli catalogues no less than 44 birds, 66 quadrupeds, 29 reptiles and insects, 18 fish, 170 botanical terms and 15 minerals in the Book of Poetry.

(c) The Book of Changes, which was in the view of later students, considered to be a system of cosmic philosophy.

(d) The Chou Pai (See later under "Mathematics")

In the Confucian period the most important quasi-scientific document is the appendix to the "Book of Changes" of which more will be said later.

In the Sung dynasty, by the work of Chu Hsi (朱熹) a definite system of physical, mental and moral philosophy (性理) was developed, which aimed to give a consistent interpretation of Nature, Man and the Classical Oracles, and has played an even greater part in the cultural history of China than the writings of Aristotle did in Europe and has this further to recommend it that it is an evolutionary cyclic and monistic system which may be adapted to some extent to modern physical concepts. The symbolism of the Book of Changes is largely employed in this scheme of thought and it will be necessary to describe this at some length, since it is claimed by Chinese to be the quintessence of science and really has some interesting if technical features.

The system, as developed in the 繫辭傳 (I Tzu Chuan) or "Memoir on the Philosophy of the Text" or main appendix to the Book of Changes (周易 Chou I or 易經 I Ching), the commentary of Chu Hsi on the same (本義 Pen I) and the general treatise by Chu Hsi (御纂朱子全書卷四十九 Yu Chuan Chu Tzu chuan shu, Book No.49) is roughly as follows:—

All things spring from one origin, which first differentiated into two polarities. These polarities, which may be arranged in eight different groups of three at a time or sixty four taken six at a time, combined and generated five elemental forms, which again polarized in two complex forms and finally produced all things. A definite order proceeds throughout all phenomena with a numerical basis and evolution runs in cycles of alternate perfection and degeneration. The human

mind obeys the same order but is perfect or defective according to the material forming the body and may be rectified to a degree depending on these materials by a voluntary conformation to the fundamental principle of order.

This is the famous Yin Yang (陰陽), Japanese In-Yo, theory which permeates all Chinese thought. It is the hypothetical basis of medical and moral science, decorative art and architecture and even enters the very structure of the language.

It is perhaps necessary to emphasise its quasi-mathematical basis. The following numerical categories, most of which are alluded to in the above summary, indicate how closely the system resembles the theories of Pythagoras and Plato on the one hand and modern atomistics on the other.

ONE 太極 T'ai Chi, the great Limit or absolute, symbolised as the Pole Star

太乙 T'ai I, the great Monad, the Cosmos as a whole unity.

TWO 兩儀 Liang I, the two primary forms or Liang Ch'i
兩氣 equivalent to Yin 陰 -- and Yang 陽 --,
Darkness and Light, Negative & Positive, etc.
理氣 Li Ch'i, Order and Breath; the "informing"
or architectural cause and the primordial
substance or vehicle. Roughly the same as
Spirit and Matter, but with the idea that
Spirit simply means the properties or
activity of matter.

乾坤 Chien Kun, The first and last of the eight trigrams

☰ or +++ ☷ or ---

Corresponding to 天地

T'ien Ti, Heaven and Earth regarded as the extreme embodiments of Yang and Yin.

(There is an enormous number of parallel dualities which are considered to indicate the Yin-Yang character or things, e.g., Sun and Moon, the two sexes, Wind and Rain, Hills and Valleys, etc., just like the Pythagorean antinomies).

THREE 三才 San Ts'ai, the three faculties, 天地人 (T'ien-ti-jên) Heaven, Earth and Man.

FOUR 四象 Ssu Hsiang, the four images, produced by taking the polarities Yin and Yang, two at a time.
== ++ = 太陽 Tai Yang, the Sun
== -+ = 少陰 Shao Yin, the Planets
== +- = 少陽 Shao Yang, the fixed stars.
== -- = 太陰 T'ai Yin, the Moon
(Note : The line Symbols must be read upwards)

FIVE 五行 Wu Hsing, the Five "Elements"

水	火	木	金	土
Shui	Huo	Mu	Chin	T'u
Water	Fire	Wood	Metal	Earth

These are considered as typical *states* of visible matter and are not necessarily identified with the ordinary substances bearing their names. Thus we might equally well call them:—

Liquid, Nascent, Organic, Continuous and Granular. Each is supposed to be capable of positive and negative polarity, with mutual sympathies and antipathies, and a most elaborate system of correspondence with everything (the five planets, colours, bodily organs, senses, etc.) has been developed.

五方 Wu Fang, the five directions; the four cardinal points and the centre; according to de Saussure, this category is the fundamental source of all the rest, starting on an astronomical basis.

SIX 六合 Liu Ho, the six harmonies; correspond to the terminals of the North-South, East-West, and Zenith-Nadir axes.

Six is also the Yin number par excellence, being three times TWO, which is fundamentally Yin.

EIGHT 八卦 Pa Kua, the Eight Trigrams, consisting of the polarities taken three at a time, corresponding to the eight octants of the azimuth and the Pythagorean ogdoad. It is rather curious that modern atomistics makes eight the perfect number of the inert elements or "noble gases," which are the "perfect" types of atom.

The Eight Trigrams symbolically represent the Manifold with its constituent complexities and are a common charm.

NINE 九宮 Chiu Kung, the Nine Mansions, corresponding to the eight octants and the centre.

Nine is also the Yang number par excellence, being three times THREE.

TEN 十干 Shih Kan, the ten stems, corresponding to the five elements with their two polarities. Used in conjunction with the twelve branches (see below), they form algebraic symbols for the cycle of sixty.

They are

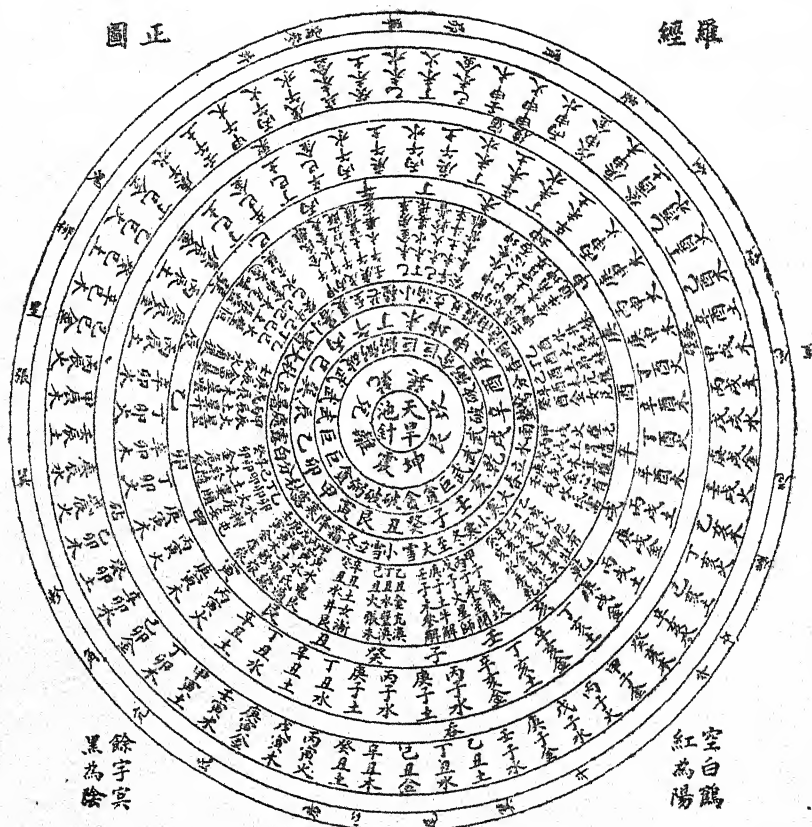
甲	乙	丙	丁	戊	己	庚	辛	壬	癸
Chia	I	Ping	Ting	Wu	Chi	Kang	Hsin	Jen	Kuei.

TWELVE 十二支

Shih Erh Chih, the twelve branches, corresponding to the twelve double-hour periods of the day and used to indicate the twelve fractions of an evolutionary cycle.

They are

子 丑 寅 卯 辰 巳 午 未 申 酉 戌 亥
Tzu Ch'ou Yin Mao Ch'en Ssü Wu Wei Shên Yu Hsü Hai



DIVINER'S COMPASS (羅盤 LO PAN OR 羅經 LO CHING).

[Magnetic compass in central circle: next the Eight Trigrams: next the Stars of Ursa Major: next the 24 characters: next the 24 fortnightly periods; then the allocations of the stems and branches to the elements in various ways; outside the 28 lunar mansions.]

The figure of the diviner's compass reproduced herewith shows the use of three in the sympathetic, classification of directions.

SIXTY The cycle of years, months, day or double-hours, made by combining the ten and twelve in pairs.

SIXTY-FOUR The Hexagrams, being the 64 combinations of the polarities taken six at a time. Each has a name and a special paragraph in the text of the Book of Changes.

THREE HUNDRED AND EIGHTY-FOUR.

The individual lines (爻 yao) of the hexagrams, of which each has a particular significance.

The odd numbers are Yang and pertain to Heaven, totalling 25. The even numbers are Yin and pertain to Earth, totalling 30. Heaven and Earth together amount to 55, etc. 11520 is the number of all things (cf. Plato's "perfect number.").

According to Wu Lin Chou (吳臨川) the cosmic period of change is 129,600 years, subdivided into twelve sub-periods of 10,800 years. During the cycle the world passes from chaos to full organization and back again. Chu Hsi quotes the occurrence of fossil shells in the mountains as evidence of such cyclic change in the past.

This period is obviously obtained by squaring the number 360 and involves the assumption that just as the daily cycle is reproduced in the year of 360 days, so a great cycle of 360 years may be regarded as but a day in a major cycle of 129,600 years and in that period all things will grow, flourish and die just as life does during the year and vital activity during the day.

It would be tedious to go into the details of this system any further here and it will suffice to say that the Confucian scholars thought they had discovered a real mathematical key to life on all scales and developed a calculus which, so they thought, will solve all the problems of development. In respect to its numerical basis, its cycles and its relativity it is not so silly as it first appears.

It is this theory which has led many Chinese to imagine that their sages had forestalled the wisdom of Europe, and still causes many of them to despise the Westerner. In many respects it resembles the ideas of the Vishnu Purana.

There would be no great harm in adopting certain parts of the terminology as a vehicle for western ideas. Thus the

proton and electron may be well called Yin and Yang and the atomistic theory of octaves may be paralleled in the Pa Kua but as a whole the system has little value except as an example of Oriental speculative thought.

We will now proceed to consider briefly the various main departments of science as developed in old China.

ASTRONOMY.

In the Book of History there is an early reference to the position of the sun in relation to certain groups of stars showing that the stars had been mapped and the position determined of the ecliptic or path of the sun (and approximately of the moon also), and a system of 28 lunar constellations served to subdivide it. De Saussure holds that these stars are very nicely paired across the celestial sphere so as to enable the full moon to be used as an index to the sun's position. The solar year of 366 (sic) days has been known for about three millenia and the adjustment of the lunar months to the calendar is equally old. (See the "Yao Tien"). The five planets are referred to in the early books and their geocentric conjunction in the Sung dynasty was regarded as a special portent of the wisdom of that period. The historical records note eclipses, comets and novae in a manner which forms a valuable astronomical record although not intended for that purpose. The majority of the stars down to the fourth magnitude had been located on the celestial sphere before the Jesuits arrived at the beginning of the 17th century and even during the Mongol dynasty good instruments for measuring the positions of the celestial bodies had been devised. The rotundity of the earth's surface and the effect of latitude upon the sun's altitude are noted in a famous early work, the Chou Pai Suan Ching (周髀算經). In this short treatise, which professedly dates back to the Chou dynasty, the heavens are represented as a concave sphere. In the eleventh century one Su Sung 蘇頌 made, by Imperial command, an elaborate astronomical clock.

Astronomy in China is much confused with meteorology since the main object of astronomical observations was weather prediction and the fixing of times and seasons. An arbitrary system of cyclical number 10, 12 and 60 occurs from an early date (see above), but it is probable that its application to years is later than the Christian era, in spite of literary traditions to the contrary. The solar calendar of 24 periods of 15 days has been current for many centuries and is essentially meteorological. The lunar calendar with

its moons of 29 or 30 days, brought into approximate adjustment with the solar calendar by the use of intercalary months is also ancient.

The 60 year cycle is probably that of the conjunction of Jupiter and Saturn in the same part of sky.

The Sung school held that the earth was a condensation from air, at the centre of a nine-whorled spiral, the outer part being of pure air and revolving rapidly whereas the centre was stationary. This seems to be a faint echo of the Ptolemaic system.

The enthusiasm with which the astronomical learning of the Jesuits was taken up is a matter of common history, and is evidenced by the instruments still to be seen in the famous Peking Observatory on the City Wall. There are two Mongol instruments in the yard below.

BOTANY.

There is a botanical work (the Nan Fang Ts'ao Mu Chuang 南方草木狀) describing the plants of China dating back to the Ts'in dynasty and there are several later works of a similar character. There are also books on special plants, bamboo, rice, tea, etc. Similarly there are many works on agriculture which include a good deal of botanical data. The skill with which the Chinese farmer operates is proverbial, and is reputed to date back to a mythical Emperor Shen Nung 農神, the Spirit Farmer.

The botanical references in the Book of Poetry have been alluded to already. The famous "Materia Medica" of China (Pen Ts'ao Kang Mu 本草綱目) is primarily botanical and dates back to the Ming dynasty.

CHEMISTRY.

This in ancient China was purely an empiric art. The industrialists developed a large number of secret processes for metallurgy, ceramic work, dyeing, distillation, etc., which are of great interest but no general principles seem to have been discovered. The reputed Chinese invention of gunpowder is uncertain and its use in firearms seems to be almost certainly foreign. Something in the nature of "Greek fire" seems to have been used by the Chinese warriors of yore. Alchemy as a theory appears nearly two thousand years ago principally in association with Taoism. Its main aim was the elixir of life by which the adept could become immortal but the transmutation of metals is also spoken of. Mercuric Oxide (丹 Tan) or "Vermilion"

was regarded as a very essential material, possibly on account of its colour and it was supposed that Gold, *the metal par excellence*, developed spontaneously in the ground by slow processes of natural transmutation which the adept could copy and accelerate. The redness of both, combined with the phenomena of amalgamation, probably lay at the basis of the hypothesis. There are many curious analogies and even identities with European alchemy (which is first definitely mentioned in the writings of the Alexandrine Greeks and not at all in the Egyptian hieroglyphics) and Dr. W. A. P. Martin was even of the opinion that alchemy originated in China.

The use of alkalis for washing and clearing water, of salt for curing, of fluxes for smelting and glazing should be especially mentioned as having been long known in China.

ENGINEERING.

From the times of remote antiquity owing to the continuous accretion and erosion going on in the delta of the Yellow River, great skill has been developed in the building of dykes and groynes and in the cutting of canals. Unfortunately the necessity of dealing with a river as an organic whole was not realised but still the actual volume of work done was prodigious.

Similarly with the construction of fortifications such as the Great Wall and the various city walls, the quantity of work done is comparable with that in those much less useful piles, the Pyramids. The use of the arch has been well developed especially for bridges although the arches are usually too thin and not well supported. In buildings there are no extraordinary results although some of the large halls in temples and palaces required a considerable ability to construct. Marked skill in the construction of ships up to 500 tons should be mentioned.

Irrigation works have been well advanced but here again not nearly enough consideration has been given to the larger aspects of the problems attacked.

In machinery there are many useful appliances of long use in China. Some are said to have been introduced by the Jesuits but certainly many are much older.

There are vague literary records of flying machines, taximeters for land measurement and even a "north-pointing chariot" which indicated a constant direction mechanically (not magnetically) but it seems probable that most of these things were not actually put into practice.

GEOGRAPHY.

From a very early date descriptions of China have been compiled which progressively became more elaborate until fairly good maps have been made of most parts of the Empire and even of it as a whole. The use of latitudes was understood, but as in early European cartography there was a most regrettable lack of attention to *scale* in details. In consequence while there are description of places and handbooks of travel in abundance they cannot be relied on to give a real idea of the proportion of things. Thus the sketch maps of the canal system in Kiangsu make small creeks as big as rivers and vice versa according to the exigencies of space for names, etc. The notions as to the mountain masses of the west of China were also rather vague. Nomenclature is inconsistent and variable and there was far too much reliance placed on written and second hand reports.

Nevertheless an immense mass of information exists in these records and anyone travelling in the interior will find in the prefectural records a fund of information not given on the best modern maps.

GEOLOGY.

The historical and geographical compendia contain a great deal of scattered data as to the processes of channel and delta formation but no deductions seem to have been drawn from these in the past. The famous philosopher Chu Hsi mentions the existence of marine (fossil) shells in the hills as evidence of the rise and fall of the ground and adduces this in favour of a catastrophic theory of cyclic change, just as was done many years later by Cuvier. (It is interesting to compare Plato's remark:—"Everything generated is liable to corruption and its dissolution is as follows. Not only as regards terrestrial plants but likewise terrestrial animals, a fertility and sterility both of body and soul take place when the revolution of the heavenly bodies completes the periphery of their respective orbits, which are the shorter to the shorter lived and contrariwise to the contrary"—Republic, Book VIII, c. 3.)

The divinatory art of Feng Shui 風水 (Wind and Water) attaches great importance to the formation of the land surface (Shan Ch'uan 山川 Hills and Streams) suggesting a mysterious reciprocity of the forms with the actions of wind and water. If it is permissible to regard the age long processes of aerial and subaqueous erosion and deposition

as covered by this hypothesis, then it is of course fairly correct.

Earthquakes are recorded in the historical books and modern students have found the data useful in frequency calculations.

MATHEMATICS.

The Chou Pai previously referred to makes mention of the properties of the right angled triangle. An early book the Chiu Chang Suan Shu (九章算術) treats of mensuration, proportion, evolution, equation, etc., and even trigonometry. Several later works deal with mensuration and trigonometry and in the Sung dynasty a system of algebra (天元) appears. At the end of the 13th century one Chu Shih Chieh (朱世傑) had developed a process for the extraction of the roots of an equation following what is known as Horner's rule. The Chinese decimal notation is of considerable antiquity and doubtless helped to simplify calculation as well as facilitating the well-known use of the Suan Pan or abacus.

Although great attention seems to have been given to mensuration even now in purely Chinese practice the necessity of triangulating irregular areas is not fully grasped.

MEDICINE.

There is an immense mass of literature in China on medical subjects and even at the present day it is very hard to convince the majority of Chinese that Occidental medicine has any advantages over their own. The knowledge of anatomy shown in most of these books is very imperfect, which may be accounted for by the prohibition of dissection and also by the technical difficulties of anatomical illustration. There are the most elaborate theories as to the behaviour of the pulse and breath, mostly based on the Yin-Yang dogma. A certain amount of practical surgical skill and a vast materia medica (see Botany), including some two thousand different items, of which a few at least are harmless and some certainly beneficial, make up the sum total. Perhaps one should add the practice of psychotherapy which was and is largely applied by Taoist "scholars" in cases of "possession" or hysteria, although this is not orthodox medical treatment in China any more than it is in the West. A very curious piece of medical jurisprudence is to be found in the standard instructions for the conduct of post mortem inquests.

METEOROLOGY.

The Chinese of antiquity seem to have arrived at almost the same conclusions as those geographers who hold that man is a creature of climate and according to the Book of History it was one of the principal of the Emperor's duties to see that his subjects were duly advised as to "Heaven's Decree" in the matter of weather. This very wise foresight led to the promulgation of official calendars (which are still published) indicating the course of the agricultural cycle. This is, in the average, so accurate for the latitude and conditions of Central China that it implies long observation and comparison. The popular belief, shared by many foreigners, as to the absolute accuracy of Chinese weather forecasts and in particular those of the twenty-four fortnightly periods, is quite unwarranted. The mere consideration of the fact that the weather in such a large country differs greatly in different parts on the same day indicates the falsity of this belief. The historical records include remarks as to floods, droughts, violent rain, typhoons, etc., which form a fairly useful statistical criterion of the frequency of such occurrences but there is no evidence to show that they have been so used in the past. As in Europe the Moon is supposed to have considerable influence on the weather, the real fact being that the moon has no such effect but in so far as its position when full, among the stars, indicates the sun's position (exactly opposite) it may be referred to in calendarization.

PHYSICS.

The Chinese do not seem to have made any important discoveries in *Optics*, although the use of spectacles for assisting the sight of the myopic bookworm is sufficiently long established to suggest that it may be of Chinese origin. Sun-dialling was well advanced.

In *Acoustics* the discovery of the relation between the length of a pitch pipe and its note was made very early and the mythical "Yellow Emperor" is credited with the invention of the musical pentatonic scale from the study of the song of birds. Elaborate works on the arithmetical theory of tone exist but so unpractical were the literati that they never seem to have applied their theories to the design of instruments. A classification of timbre according to the material vibrating was also developed and there are quite a number of musical instruments.

In *heat*, beyond the oblique suggestion that it is related to motion in the Yin-Yang theory, there was no important discovery. Great skill in conserving the consumption of fuel may perhaps be recorded in this connection, as well as the early use of coal.

Electrical phenomena, other than thunderstorms, were unknown.

The *magnetic* compass has been in use for a long time and plays an important part in divinatory systems. The popular European idea that the compass was invented in China is somewhat discredited. (See the "North Pointing Chariot" under an earlier head).

In *Mechanics* no general principles seem to be known, except perhaps the condensation of gases into fluids and solids, and the use of levers.

The advantages of deep channels in *hydraulics*, was appreciated by Li Ping, the great irrigation engineer of Ssu Ch'uan, and the properties of "level" and flotation are well understood.

PSYCHOLOGY.

All kinds of speculations, based on the Yin-Yang system, Taoist and Buddhist dogmas, have been developed as to the constitution of the mind. The oldest symbol for it is 心 Hsin, literally the heart, presumably because that organ is the principal indicator of mental disturbance. The orthodox psychology speaks of two "souls," the Hun 魂 and the P'o 魄. The former pertains to Heaven and the latter to Earth and at death each returns to its type. The control of the mind by the repression and delay of the emotions, the possibility of developing it by study and patient cultivation and the production of abnormal states of "ecstasy" are well-known features of Chinese psychological literature. The dominant Sung school held that the mind is simply the principle of order in man and herein again they approached the standpoint of the modern monists. Immortality is not regarded by the literati as a probability but there was a cyclic reincarnation of the principle (not in the Buddhist sense which generally implies a fine drawn but nevertheless actual continuation of the individual, although the Hinayana Buddhism is not clear on the point and almost merges into the Confucian idea) without karma or recollection. Retribution is regarded as bearing on the family and not on the individual, which of course as far as physical heredity is concerned agrees with modern ideas.

SOCIOLOGY.

The main interests of the Chinese mind have always been directed towards that most difficult of all arts, that of human government, and incidentally they have produced a body of thought on sociological matters which compares with that of any other country. The notion of family and local responsibility, the influences on the populace of ritualistic etiquette and music and the supreme importance of having the government in the hands of wise, prudent and moral men subject to the universal expression of the popular desire, run as a general theme throughout the great mass of the Chinese records of the past. Like all other peoples the Chinese have not been able to live up to their ideals and the shock of collision with civilizations trained in a different manner has disturbed the whole system in a most unfortunate manner but the mere possession of a large fund of common sense on political matters will probably prove a great safeguard in the future.

ZOOLOGY.

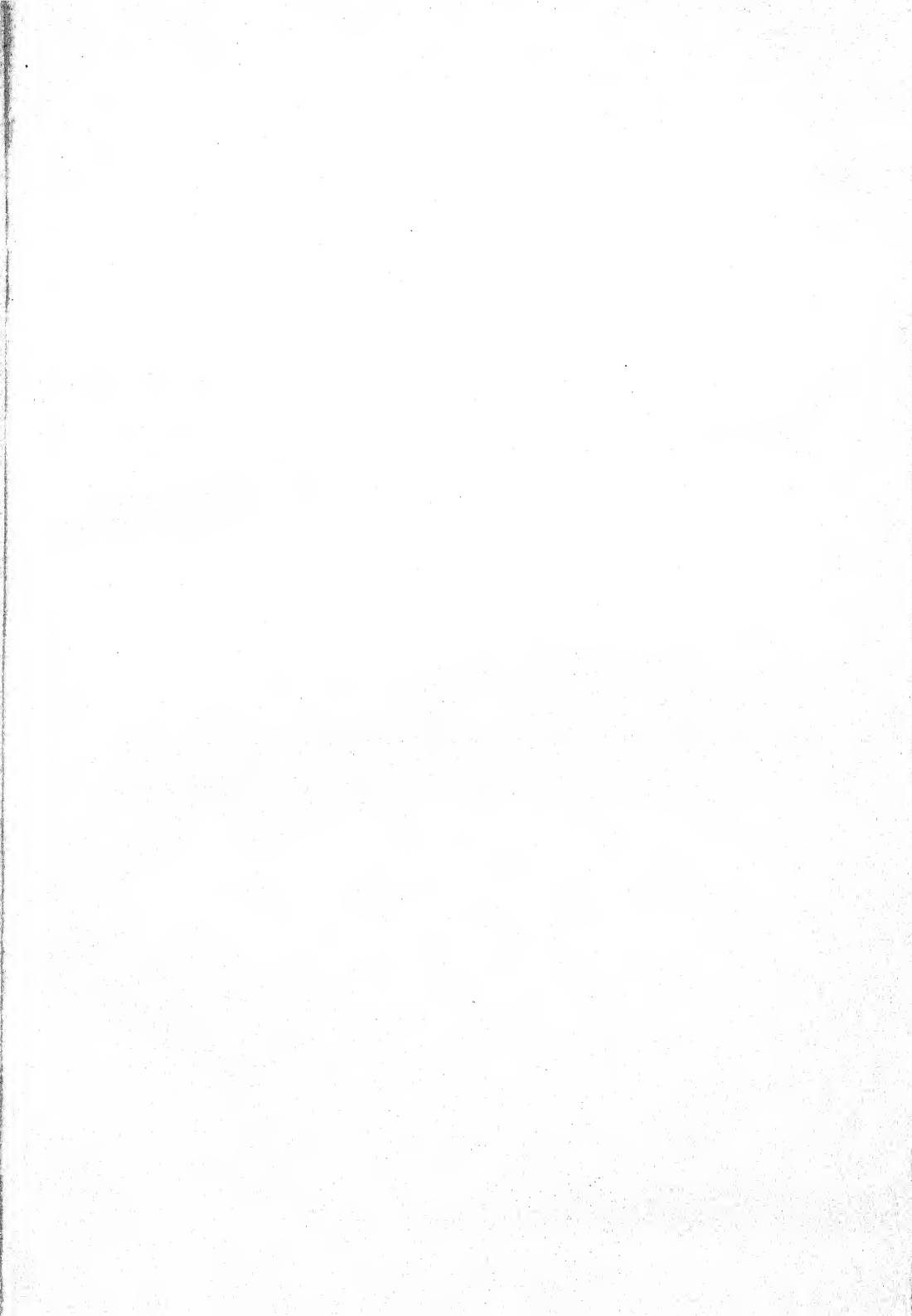
Chinese notions as to zoology are weak. Many low forms are supposed to be spontaneously generated and even the smaller mammals are thought to transform from one species to another. Several entirely fabulous beasts have been strongly believed in and generally this branch of knowledge is very backward. Great skill has however been acquired in cultivating the silkworm and in the care of domestic animals.

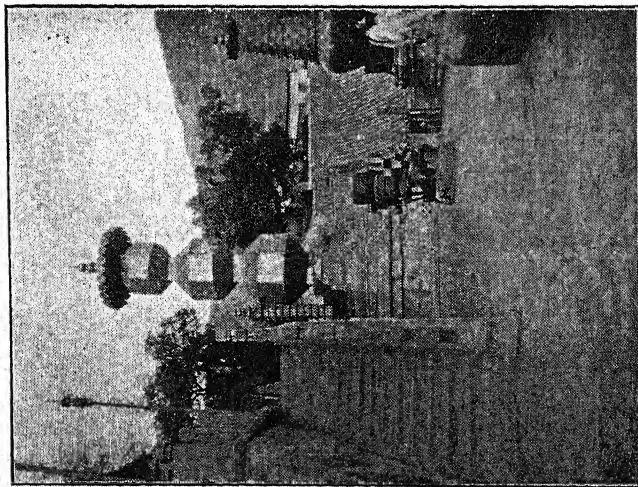
Sanitary science is almost lacking except in the practice of boiling food and drink for the destruction of infection, and in the reconversion of sewage to vegetable life.

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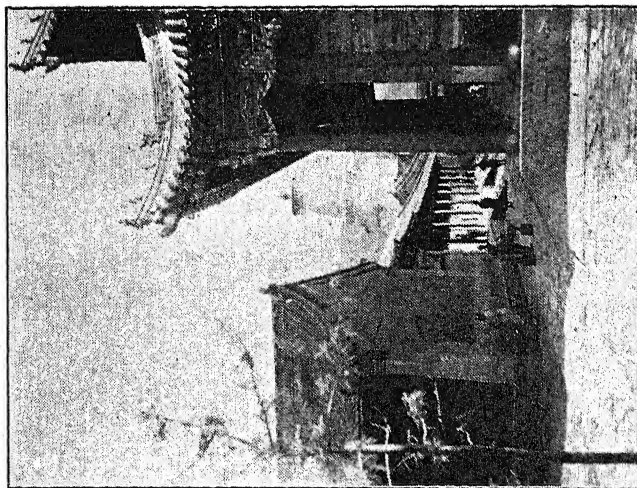
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THE PAGODA OF THE FIVE REAL GOLD GILDED
BRONZE PAGODAS

Facing Page 81.



THE BIG STUPA AT THE TA YUEN SHIH

Photographs by S. Sokobin

MODERN TRAVEL FROM TAI YUAN FU VIA MOUNT WU TAI TO THE MONGOLIAN FRONTIER*.

By EMIL S. FISCHER.

I.—FROM PEKING TO TAI YUAN FU IN SHANSI AND NORTHWARD TO MOUNT WU TAI.

In giving some outline of a recent journey into the north-western section of North China, a few remarks are necessary before going into the details which made me undertake this journey.

When I lived in Shanghai during 1894 to 1899 the North China Branch of the Royal Asiatic Society made great efforts to ascertain conditions of travel in the interior of China. The efforts of this Society would have been futile, if there had not been such strong supporters as the Missionaries, both Catholic and Protestant, in the remote sections of China. At that time this Society published in its Journal Vol. 28, (1893/94), an essay of over two hundred pages entitled: *Inland Communication in China*. This work was entirely supervised before its publication by the late Mr. T. W. Kingsmill. Old maps, giving distances in Chinese *li* along the prominent courier routes, have been much used in times of first research work throughout China by well-known explorers, such as von Richthofen, Consul Baber, Sir Alexander Hosie, Count Szechenyi, Kreitner and others. I followed these routes on a journey in 1917, which lasted nearly a year, from Shanghai to Szechwan and the borders of Tibet, as well as afterwards through Kansu, Shensi and Honan. Centuries ago Marco Polo followed these routes which even to-day lack all quick and modern modes of transportation. However, the future no doubt will bring great changes when the projected railways into Western China have materialized. Facilities for travel by rail are found in the Eastern section of China, which comprises the coast line, or better indicated when a line is drawn from Canton northward to Hankow, and via Tai Yuen Fu to Tatung Fu and Kwei-Hwa Cheng, on the

*Read before the Society.

borders of Mongolia. We find to-day no railway or any other convenient vehicle in Szechwan, which covers an area of 200,000 square miles and has a population estimated to be over sixty millions. Having had the opportunity to observe these conditions, and life and commerce as they exist between Western China and Central Asia, I wished to acquaint myself with the means of intercommunication through that Province of China, which has of recent years proved to be the most advanced in the outlay of new roads for intercommunication and travel, viz: the Province of Shansi. I left Peking on an early day in December taking the night express of the Peking-Hankow Railway to Shi Chia Chwang (Chen-Tao Chen), as from here runs the connecting line, the Chen-Tai Railway to Tai Yuen Fu in westerly direction. The line runs through a very picturesque section of China, crossing ravines and the Swiss-like mountains of Eastern Shansi. Later the railway penetrates the dusty loess sections of Central Shansi, until the terminus at the Provincial capital is reached. Difficulties were met with, since it had seemed to be unnecessary to take a Chinese passport along. We were asked for this document as soon as we had crossed, after the coal district of Ching Ching Hsien, the border of the Province of Chihli and Shansi. We were allowed to pass, after presenting our visiting cards. A second and a third time on route passport revision was required, as well as before entering the huge South Gate of Tai Yuen Fu at the terminus of the Railway. The same procedure took place when we had settled in a semi-foreign inn in the centre of the Capital. This annoyance about passports forced my travelling companion, a Chinese Official, Mr. Yin Kuo Chen, from Tientsin, and I to go to the Governor's Yamen. Our visit had the desired effect and brought us a pleasing souvenir, an autographed photograph of Governor Yen. Brigadier General Chao issued the passport which permitted us to travel and ask support when needed from local officials along the route which we had chosen, leading from Tai Yuen Fu via the Mount Wu Tai heights into the inner Mongolian border valley, towards the stronghold, Ta Tung Fu.

While in Tai Yuen Fu we particularly noticed the modernization of the capital, with its wide macadamised roads. We also visited the Provincial Assembly Hall of Shansi, an interesting industrial Museum, the Picture Gallery in the Confucian Temple, and other modern sites. Governor Yen of Shansi is known to be very progressive, and we wished to have the experience of fast travel on the

roads built by this Governor. This newly-constructed means of communication comprises quite a net of macadamised routes, going from the Provincial Capital in various directions, with promises of extension to still farther distances. In fact Brigadier General Chao told us that during the coming year the route from Tai Yuen Fu to Ta Tung Fu over the historic Pass, the Yü Men Kwan, would be completed. This route is difficult to construct and has a total length of several hundred miles. A side deviation of this main route, leading to the footspurs of Mount Wu Tai, is already completed. This route allows the traveller to cover this section of the journey through Shansi by automobile in three hours, which under the old uncomfortable methods of travel, meant a three days stage journey. The Postal Map, which we used on our journey through Shansi, indicates the contemplated new auto stage routes through Shansi, parts of which are already finished and in common use. It will be a great achievement when the new route of intra-communication from Ta Tung Fu, via Tai Yuen Fu (Capital) is completed to Tung Kwan Ting—leading from the north-east, to the extreme south-western point of Shansi, where the Yellow River makes its ultimate bend from north to south-eastwards to its present embouchure into the Gulf of Peichili. Besides these routes, running from north to south, there are others running from the eastern border to the Capital, and from here westward to the Yellow River frontier of the province.

The main road northward is completed from Tai Yuen Fu to Sin Chow city; it is a complete success so far as the daily auto stage travel is concerned.* From Sinchow the Wu Tai road turns in a north-easterly direction, but this stage runs only twice or three times a week. We had made our arrangements and had reserved two seats in the auto stage. Along the outer board of the auto were nets into which the bulky luggage and beddings of the passengers were fastened, for which excess luggage rates were charged. Among the eight passengers which filled our car, there were two old ladies who had never before used a foreign vehicle. No wonder that we had to make a few stops for them *en route*, in order to let them recover from auto sea-sickness. Yet in spite of this our stage arrived in three hours at its terminus Ho Pien, a distance of 235 *li*, or 80 miles (English). On our route, on a bitterly cold

*Since then the road has fallen into a state of disrepair, making travel dangerous.—Ed.

December morning, we crossed loess ravines filled with the typical life of those sections of China. Upon arrival at Ho Pien, and in accordance with information which we had received before we started, we succeeded in getting a regular mule cart. We put our own luggage into the cart and covered the twenty *li* distance to the market town, Tung Ye, in about two hours, arriving there at about 2 p.m. With the assistance of the Police Officer of the place, we finally succeeded in engaging a mule-litter. However, this took several hours, and we then proceeded. It was 6 p.m. before we started with our uncomfortable yet convenient contrivance of a stretcher placed between two animals, one in front and one in the rear, lengthwise of which two shafts hold the stretcher and the upper arrangement of straw mats to protect the traveller from rain and storm.

Fortunately there was a full moon which aided us in reaching the district town of Wu Tai Hsien, 30 *li* distant, the same evening. The road leads upwards all the time, through loess ravines and loess-covered mountain slopes. We had an unpleasant experience soon after we had left Tung Ye. My friend was stretched out covered with furs in the litter, when at a certain point the front mule suddenly became frightened, bolted, and threw the litter from off its saddle. This upset the rear animal, but happily Mr. Yin got out of the litter before the rear animal had broken off, damaging its saddle. We sent the mule driver back to Tung Ye, whence a new saddle was sent and also an additional driver, so that the front and the rear mule could each be in charge of a driver, to prevent further accidents of this kind.

It was almost midnight before we reached the first height of a suburb of Wu Tai Hsien, in which district the Wu Tai Mountain Peaks are situated. We had been told by the Police Officer of Tung Yeh that he would telephone to the Police Officer at the outer western suburb of Wu Tai Hsien, so we climbed down into the deep and wide river bed before Wu Tai Hsien, and went upwards to the opposite height on which the District city lies. It was near the western city entrance gate that we finally discovered a warmed "kang" on which we could stretch out for the rest of the night. Early in the morning we started and crossed the fortress-like walled city, standing on the picturesque top of a granite mountain elevation. We then descended into the river depression whence our route again led north-eastward through a loess section of the province. Our route of course was towards Mount Wu Tai, which

from this point was hid from view by a couple of high mountain ranges. Wu Tai Shan means "The Five Altars," and this is the sacred spot where millions of pilgrims throughout the ages have come, especially from Mongolia and Tibet. What the sacred Wu Tai Shan means is better understood when reading Pastor H. Hackmann's definitions in relation to *Wu Tai and Buddhism*:

"Buddhism has four particular places which are the destinations of pilgrims. Each is dedicated to one of the four most popular Bodhisattvas (Chinese: Pu-ssa), whose picture is the most honored thing in the temple. Furthest west, in the province of Szechwan facing the Tibetan Hill plateau, rises Mount O Mi, dedicated to the Bodhisattva Puh-Hsien (in Indian: Samantabhadra). To the East, not far from Ningpo, on the Island of Pu-To, the cult of the goddess Kwan-Yin has its headquarters. In Middle China, on the Yang-Tsze, eastward to the town of Nganking, is the Chiu Hwa Shan, which enshrines the Bodhisattva Ti-Tsang, the God of the Nether World (Indian: Yama). In the north is the Wu Tai Shan, sacred to the Bodhisattva Wen-Shu (Indian: Manjusri)."

There were many difficult mountain passes to be crossed on our three days of mountain-climbing. Only once—the day before we reached the top—we observed the Nan Tai, or Southern Peak, with the shining white walls of a temple belonging to the Wu Tai or Five Altar Mountain. On our route at times we encountered the Chinese Postal courier. It is interesting to observe these men carrying wooden poles on their shoulders, with a little bag suspended in front and in the rear containing the overland mail. These men cross dangerous sections in day-and-night courier service. Postal service now is really marvellous in these remote sections of the country. What modernization to what it was about a quarter of a century ago, when inland mail was an insecure private undertaking. All this has now changed, and the Chinese Government Postal Service deserves due credit.

Most of the hilly sections were bare of trees; except where a little shrine or temple existed, or a family graveyard; also in villages and towns trees could sporadically be seen. But we saw herds of sheep and goats grazing on the slopes, as well as cattle, which are quite a feature of Shansi. Even on the top of Mount Wu Tai, ten thousand feet above the sea level, we saw a large herd of American (?) horses. Birds were rarely seen, but the men were to be seen toiling on the

mountain sides, wherever there was a spot which permitted cultivation.

We continually passed large caravans of transport coolies and loaded animals on the upward and downward routes. It was dangerous to travel in the litter when such caravans approached us on the narrow mountain road, as the animals, with their bulky load to the right and left of their saddles, need room. On our upward and downward journey we covered a distance of only sixty *li* or twenty miles per day. But mountain *li* are different to *li* on the plain, three of which equal one English mile. Late on the second evening of our upward tour we reached Hsia Lo-Yuen, or lower Lo Yuen, where we took rest for the night in a coolie inn. It had been a most difficult task all that afternoon to proceed upward through the wide mountain ravine, with its huge boulders, and insecure passage. The inn where we stopped was already crowded with coolies, yet we got the inn-keeper's room and heated "kang," and were safe for the night.

The supreme task of attaining the summit of Mount Wu Tai remained for the third day, when we started out early. It was again only a distance of sixty *li*, as the country folks do not count mountain elevations as we do by sea level. From Lower Hsia Yuen we continued through the stone river bed to Shang or Upper Lo Yuen. Soon after we crossed the river bed and entered a dry mountain torrent. We had selected a wide mountain cliff in order to make a short cut. However, the litter continued upwards along this torrent-bed. It was freezingly cold, but the walk and climb warmed us up a little. Here and there we observed glacier-like mountain streams thickly covered with ice. There was no snow. Only later in the winter snow falls in such abundance that the mountain journey becomes impracticable. On our short cuts we again passed loaded animal caravans, carrying coal, sheep-skins and wool, for which Shansi is famous: particularly white sheep-skins with their curly, silken fur. This valuable product is brought to the eastern markets.

Such are the features of mountain climbing and roads through Shansi, which only can be observed when travelling through this interesting overland route of China.

II.—THE SACRED CITY OF TEMPLES.

After several days of winding through ravines and rocky torrent beds, and ascending the difficult short-cuts over the mountain, one approaches the crest of these alpine eleva-

tions; here life becomes more animated. The beauty of the scenery oftener is enhanced by a secluded temple, at times of solely Chinese-Buddhist pattern, at times by the more attractive gilded Mongol Lamaseries. The stone walls of the mountains are oftener engraved with the Lamaistic inscriptions of the "Om Mani Padme Hum" which is the famous Tibet-Mongol prayer "O the jewel in the Lotus! Amen." This magic formula is much used in Tibet and Mongolia as a charm against evil influences; it is the only prayer known by the millions who adhere to Lamaism, under which is meant the wide spread form of Tibetan Buddhism. The wanderer murmurs them on his way, and, in every stage of life, this prayer is used among Tibetans and Mongols.

We had a very difficult climb after a short rest in the village of Chiang Chia, where we were served with tea and a kind of strongly oiled cake. You will eat anything when hungry, yet one must take great care not to drink water unless it is well boiled. Right in the rear of this village was a large well-situated temple, the Buddhist Monastery, Chiang Ko Si. Before us, we had the Nan Tai Summit. There was plenty of glacier-like ice in the alpine rivulets, alongside of which we advanced upwards through the narrow gorge over boulders and very rocky ground. The mountain walls, wildly rugged, shut off our view towards the upper ranges, but we did see large herds of sheep and goats grazing on the steep mountain inclines.

We approached the village Hwa Ku, situated picturesquely in tiers, which gave the place the appearance of a fort. At this point it seemed that from the east the old Imperial Wu Tai Shan Temple road, leading up from Tingchow on the Peking-Hankow Railway, joined the route which was laid from the south-west, from Tai Yuen Fu to the top of Mount Wu Tai.

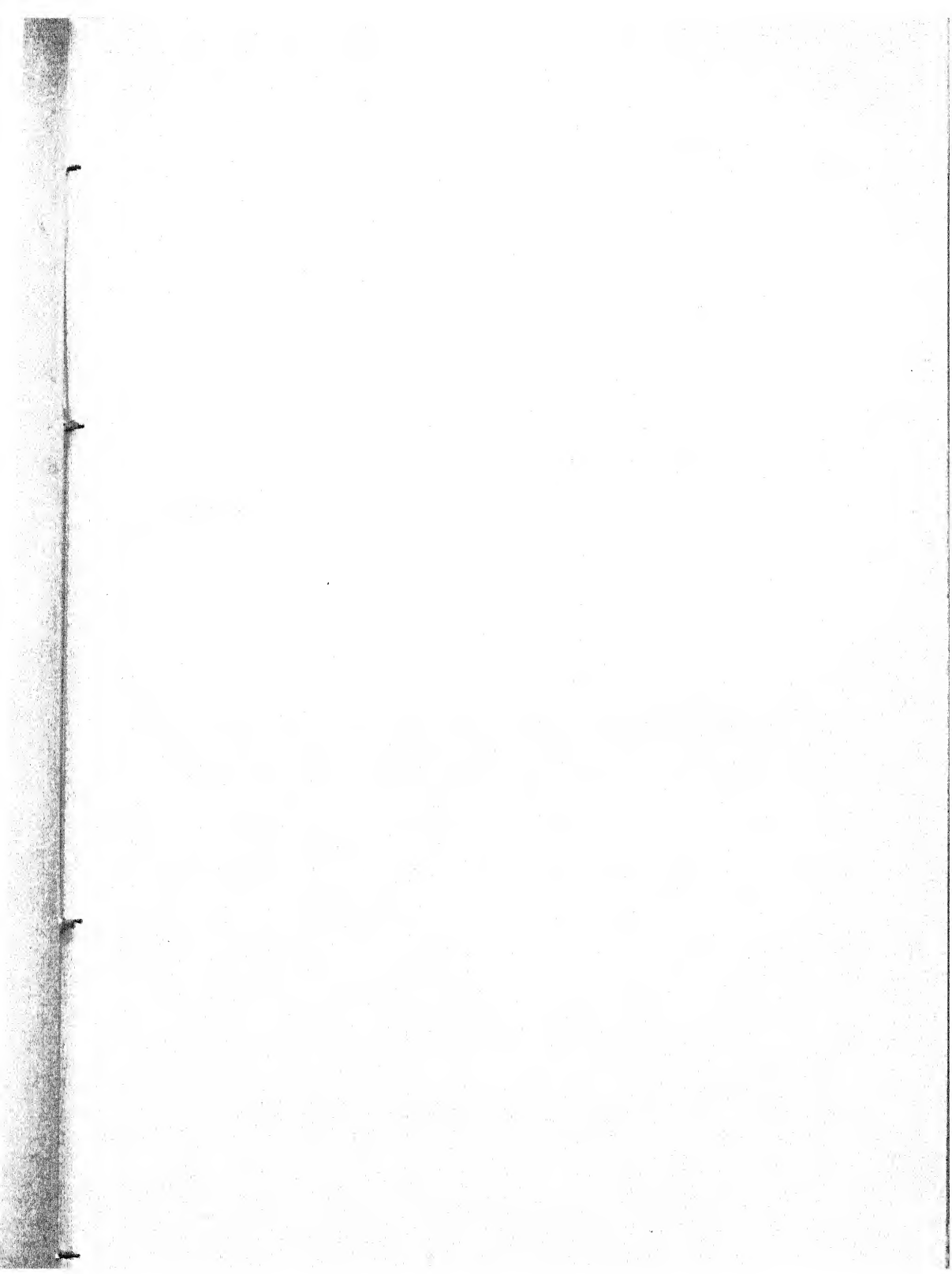
Looking upwards, the Liang Kuo T'a (Pagoda) comes into view. Lamaistic gods, cut in the mountain rocks, fall within the view of the observer. One soon distinguishes the difference between the religious attractions, which, during the ages, pilgrims have had carved into the granite walls all along the road. There is a sprinkling of Lama graves here and there, more in the neighbourhood of temples and on hillsides. Inscriptions of "Om Mani Padme Hum" appear more and more. Gilded cupolas in side ravines reveal in different directions the presence of Lamaseries. Lamaistic signs and inscriptions are in the majority on most of the temples passed along the road of the mountain torrent in the winding

depression, which makes this route look like a valley. And yet the view ahead of us is obstructed by smaller hills, of the Wu Tai peaks, on which are temples, which look as though they existed there for the purpose of viewing the *bella vista*. A large monument in the form of a steep pyramid is now before us. Blotches of snow cover ravines on the high peaks.

We enter an enclosed mountain valley which, with its temples on the heights, narrows itself so as to cut off the view of that panorama, which so enchantingly presents itself on the summit of Mount Wu Tai. But soon we approach the entrance to the small mountain town of Wu Tai Shan, and, from this approach, the scenery is enhanced by the view of the large temple town on the mountain side, with the peak of the highest Wu Tai crests in its rear—the Pei-Tai or Northern Range. Directly to its left stands the second peak, the Chung Tai, or central peak, only slightly lower than the highest of all the five peaks.

To the right, but invisible from this point, is the Tung Tai, or Eastern Wu Tai Peak. The western, or Hsi-Tai Peak, lies to the left and is also shielded by elevations which make it invisible from this point. The fifth peak, the Nan Tai, we had already passed and seen in our rear. All the five peaks are situated within a radius of 200 *li*, or from the Chung Tai in straight distances of about 20 to 40 *li* each. On each of the five peaks is an unimportant temple. They all pertain to the entire set of houses of worship which line the old Imperial Pilgrim road from Ting Chow on the Peking-Mukden Railway via the Lung Men (gate) to Wu Tai Shan and beyond. In all there are along this route over 100 large and small temples and monasteries. Most of them are to-day in the hands of Chinese Buddhist Priests called Ho Shang. But there are still a number of temples which are purely Mongol-Lamaistic.

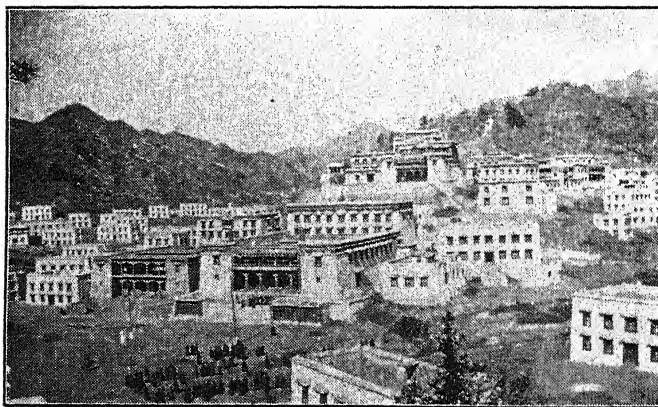
When once the approach of the small town of Wu Tai Shan is reached, the view opens and a fine panorama is spread before the eye. From the Pei-Tai Peak, which is the highest elevation, down to the large temple city which is now lying before us, we see in front of us an enormous Dagoba, or, as we call it in Peking, a "White Bottle Pagoda." This Indo-Tibetan monument stands in the centre of one of the largest of the monasteries which are situated in tiers one above the other. Together they form the great temple city of the Wu Tai. Upon inquiry at a school-house, as to where one could get the best temple





THE TEMPLE CITY

Photo by Captain James Ross



LAMA TEMPLE, N. OF SARATSE

Photograph by E. T. Nystrom

accommodations, we were directed to a temple, where the largest of all the White Bottle Pagodas stands, called the T'a Yuen Si. We thereupon crossed from the small town of Wu Tai over to the right side of the torrent and climbed up through the main street of the Temple city, until we came into the compound of the T'a Yuen Si Monastery. Here we went to the Kwan Chia, or assisting Prior, who received us most cordially and who took us to the Abbot, the Tang Chia. Both were very kind and gave us permission to stop in their temple. While received by the Abbot, the "Ku Ho" with its seven sections of a tray-box, filled with Chinese sweets and tea, was put before us. Also a substantial Chinese dinner was spread for our hungry bodies. In the meantime, in the secluded section for visitors, which not long before, during last summer, was occupied by the postal Commissioner and Mrs. James Ross of Tai Yuen Fu*, the brick "kang" was heated and prepared for our night's rest. Even coke stoves were lit so as to make it more comfortable for us on this mountain level almost 10,000 feet high, with its terribly thin air.

We paid our To-Tze coolies off, and directly after we had finished our meal made ourselves at home for a few nights. We were alone in that section of temple buildings reserved, as the Kwan Chia said, for Mongol Princes and distinguished visitors, among whom of late was an official of the great Northern Cable Company, Mr. B. T. Christensen, a Scandinavian, as a visiting card showed us.

We passed the evening in making preliminary arrangements for our trip further north to Ta Tung Fu, on the border of Inner Mongolia. We were told the trip back to the main road, via Tai-Chow and via the Yü Men Kwan, the famous historic gate and battle-ground against the Mongols on the northern inner great wall, would mean a long stage journey of about 3 days—and the cut through—via mountain spurs—to Sha Ho Chen, which is the nearest approach on the northward bound journey, would be impossible in mule-litter; but we should by all means follow the most interesting pass route, which is strongly frequented in winter by large camel caravans with its Mongol Pilgrims. This route leads north via the Shi Tze Wo, or Lion-dent Pass (9,130 feet above the sea by Von Richthofen). This

*In 1922 Captain Ross became Postal Commissioner of Chengtu, the Capital of Szechwan, where he succumbed to an operation.

route we decided to take after a three days sojourn on Mount Wu Tai.*

After our decision, we discussed with the Prior conditions of life in the Temple City, which combines all the other one hundred or more temples along the approaches to the Wu Tai Shan. We were told that in former times "Business was good" as the Mongol pilgrims frequently visited the sacred Wu Tai. But during recent years, (since the fall of the Manchus), political disturbances in China and Mongolia put a stop to the pilgrimages. Yet their "praying" agents are regularly sent into Mongolia, where rich and poor subscribe in specie, or in products of barter, their annual subscription to Wu Tai. The great number of temples which in the course of ages came under Chinese-Buddhist administration, uphold and intermix the Mongol-Tibetan form of service; these temples have their daily "Meng Ku Nien Ching," or Mongol Lama service of prayers, as well as the Chinese Buddhist service. For the former, Mongols are engaged by the Ho Shangs, who give them their meals and homes, and a very small sum of cash monthly. Among those temples which are yet purely Lamaistic, is the top-most and foremost of all in this Temple City, the Pu-Sa Ting. So far as visitors are concerned the temples depend mostly on Mongol support, as there are but few Chinese who make pilgrimages to Wu Tai, and the visits of foreigners are very sporadic and in very small numbers only.

Trade on Mount Wu Tai is only done in silver ornaments and articles, to be used as gifts at services in the temples and as souvenirs to take home.

There was a heavy wind blowing during the night which brought into play the hundreds, or possibly thousands, of bells which are hung on every corner and on each ornament attached to every cornice of the Great Tibetan Dagoba. Here on Mount Wu Tai in our T'a Yuen Si—where the largest of these Lama "relic preservers" stands—the most impressive of attractions in the hill spread temple city, is this pagoda. On its square base, raised a few feet above the ground, we find on the four corners of the covered

*The Divisions of our route to Ta Tung Fu were :

Wu Tai Shan to Tai Yi Kao	...	...	...	50 li
Tai Yi Kao to Hsue Wuo	...	...	...	70 li
Hsue Wuo to Tung Na Yi...	...	...	...	70 li
Tung Na Yi to Kao Cheng...	...	...	...	100 li
Kao Cheng to Ta Tung's Wall	...	...	...	80 li

Total 123 miles or = 370 li

platform four immense praying wheels with pictures and the Tibetan characters "Om mani padme hum." Right above, there is an additional covered corridor all around this pagoda, around which probably 400 smaller praying wheels with brass covers stand, on each of which the Tibetan praying formula is embossed, while inside there are long strips of parchment paper with Tibetan esoteric inscriptions. A turn of the praying wheel by hand sets the prayer in motion. Whether you like it or not, or whether it disturbs you in your sleep or not,—the wind simply carries into action all the bells attached to this enormous Pagoda and rings out prayers by the machine of nature, which can do more than any individual can possibly do. Indeed, the more we looked around this enormous Stupa, the more impressed we became with it. At set hours religious services are going on daily that is, early in the morning at daybreak and in the evening. The procession of Ho-Shang, headed by the Abbot who carries in his hand "the Most Precious," starts from the Pagoda, followed by the musician and choir of the temple, in the rear of whom the Mongol pilgrims living at the temple participate, and who close the religious march through the temple compound towards the main sanctuary. There, for an hour, chanting goes on at each service, which also means visits around to the various temple-images of gods and disciples of Buddha holding prominent positions. While services go on the pilgrims offer silken gauze and shawls called Ha-ta, also quantities of Mongolian butter, as well as other products, such as are seen day by day in the offering urns of the temple. And while this Chinese-Buddhist service takes place, called the "Ho-Shang nien-ching," a second service in a small sanctuary on the upper platform of the pagoda also takes place, the "Lama nien ching" or Tibetan-Mongol prayers which are participated in also by the visiting pilgrims. Of course as in Buddhistic services, flutes and other instruments are used, as well as the "Fish" and other drums, spanned with parchment, both of metal and wood. During the service the pilgrims inside the temple and the outside spectators prostrate themselves dozens of times, repeatedly kowtowing their entire length on the floor, bringing their foreheads in bowing right down to the ground. While offerings were made, hundreds of small oil lamps were lit. Following the inner procession around were also pilgrim women with their hair braids hanging down, and with their silver and coral head and ear ornaments, all of a peculiar Mongol and Tibetan kind. The women visitors from Mongolia were in their better-looking leather coats

and furs and in their neater-looking leather boots; they were more attractive than the rustic looking Mongolian nomad. The inner temple with its numerous life-sized gods, gilded, in seating posture, with silken panoplies, panels and praying flags around, with bronze urns and enamelled chandelier-stands and offering plates and hundreds of decorative ornaments, made quite an impression during the service. And those outside on the cold stone ground before the temple, prostrate in Kowtow, or kowtowing on the five feet by three feet heavy wooden boards any number of times in communion, all these sights and features make Mount Wu Tai, during the pilgrim season, most interesting.

One of the monks, deputed by our Prior, accompanied us for two days as a guide through the interesting temple city. While the various temples visited all had their own peculiarities, yet almost all had one thing in common—its outlet of compounds of closed squares of temple-sections, which compounds, after entering a temple gate, followed one after another. So we need not speak of this peculiarity of temple construction, but only of some of the more interesting inner arrangements and the general features of these individual temples, one by one. The first temple to which we climbed was a short distance from the main body of temples. Here dedications are put up to the five Tai (五台) or mountain peaks, which form the Wu Tai Shan. Here in this temple large dedicatory Monoliths are set up, which were erected during the reign of Emperor Chien Lung (1737-1796).

The start of the main body of the Temple City was from the second temple, the T'a Yuen Si, the large typical stupa which has already been given full description. Suffice it to add that before the entrance to the main service building, there was hung in front of the door, a heavy 9' x 12' rug of camel hair, with large dragon designs and interwoven Manchu and Lama characters. Inside this building, where the principal daily services are held, there are a number of life-sized gilded figures representing the Ta Shi Chia Fo (Fo=Buddha) and several large assisting Wen Shu, while on each side of the two-side walls are nine Lohans, or the 18 disciples of Buddha, who are supposed to have brought and transplanted Buddhism from India into China. Mi Lo Fo and Chia Fo, with many hands and feet, a Kwan Yin, are also represented among the collection of gods and disciples in this rich temple. Among these interesting figures are those of Pu Hsien which are celebrated on Sacred Mount Omi in Szechwan.

We gave attention to the large offering plates, filled with fruits of all sorts, and silken embroidered altar decorations, spears, which were arranged as a sort of protection for the gods, and the prayer books and paraphernalia of all sorts, which filled the attractive shrines of this house of worship.

In successive order we entered the third temple, Chu Hsiang Si, where many large monoliths set up by rulers of past dynasties filled the first temple courtyard. Before the entrance of one building, a large rug, like the one in the T'a Yuen Si, but without Mongol characters, attracted our attention. Also the picture of Wen Shu Pu-Sa and the offering of many packages of Mongol robes before the altar of offerings here were observed. The peculiarity of this temple was represented in 500 large figures of the great body of Buddhist Arhan (Lohan) who were the disciples of S'akyamuni Buddha, while the other 18 Lohan, who were represented in the T'a Yuen Si, the previously visited temple, are regarded as the personal disciples of Buddha; (16 of these were Hindus, to whom 2 Chinese were added). A large sectional wall picture of Buddhist ideals representing the upper and lower world attracted many pilgrims, who kowtowed before it.

While we inspected this temple with its bronze praying wheels and their embossed Lamaistic inscriptions, a camel pilgrim caravan of 50 heads entered the temple, just arrived from Mongolia. They were led to the pilgrim quarters of this temple.

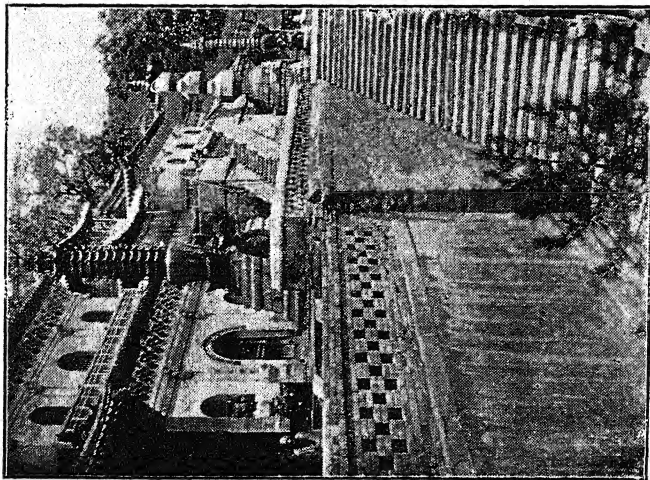
We now went to the fourth of these large temples, the Ta Hsien Tung Si, where at the entry into the front compound, and before the actual temple buildings are reached, a large brick godown is erected. Here the priests store tea and products for their own consumption and for sale to the pilgrims.

Among the life-sized gilded gods, seen in one of the temple buildings, is Pu Hsien Pu-Sa, riding on a white elephant over the mountain passes from India into China. A pendant to this representation of Buddhist belief is Pi Lo Pu-Sa who sits on a Lion, which king of animals carried him through the world. In other buildings are praying flags, large embroidered banners, Lohans and various grotesque tableaux, as well as dedicatory tablets to stand for 10,000 times 10,000 ages. The gilded life-sized figures of the gods are mostly repetitions of what one temple possesses, or another. But in this temple, which is a building of peculiar construction, such as found in the Wan

Nien Si temple on Mount Omi in Western Szechwan on the footspurs of the eastern Himalayas, we find a peculiar long-shaped brick building. It is two stories high. On its outer corners and cornices hang bells which are shaken for prayer when the wind blows. In the upper story, there are seven big oval-shaped window openings. A similar arrangement is seen on the lower floor, where, however, one of these openings in the brick wall serves as an entrance door. Special door keepers have to be called and a little larger offering has to be put on the offering table, to see the interior of this most interesting building, which is constructed as a strong protection for the gods in the three inner divisions of this structure.

Upon entering, a large Imperial Decree sent from the Imperial Throne attracts the view of the worshipper and visitor. Here in the central dome is the principal feature; but the divisions to the right and to the left of the dome are not of less important perspective. Yet the colossal Buddha in the central division of this building is the greatest attraction. This gigantic figure represents the Wu Liang Fo, who appears on the clouds of heaven. In each of the four corners of this division of the building is a tremendous praying wheel with Lama inscriptions and pictures on wooden panels. In the left division of this building sits Wen Shu Pu-Sa on a lion and many small josses are found here which are placed by pilgrims to win the inspiration of the great god. In the right division of this building is the large golden figure of Shi Chia Fo, with the "Om mani padme hum" prayer as the consistent magic formula.

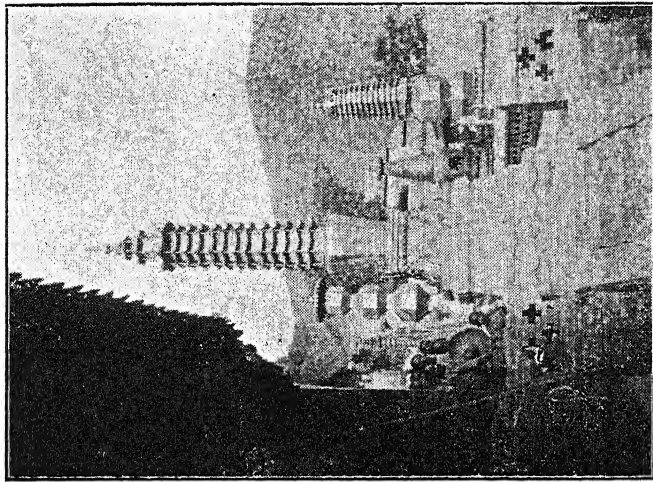
And after having seen these representations of religious veneration, we enter the rear compound of this temple, where an ensemble of olden works of art captures the admiration of the visitor. To get a proper view we step up to the marble platform where we find the Wu Tai Tung T'a, or "Five Peaks Bronze Pagodas," four of which form a square, and the fifth stands in the centre. All these five bronze pagodas are finished in real gold plate, giving to each of these pagodas of ten feet or higher in size, an aspect of pure gold. Each of these five pagodas has a different shape and form; the most peculiar of them being the pagoda standing in the centre of the square which possesses, one above the other, three octagon *dices* (pictures). From the terrace, on which these five bronze gilded pagodas stand, steps lead up to a new platform. This additional platform possesses two attractive monuments. The one in front is a large stone pailou of about 15 by 4 feet in size, inscribed with dedicatory



BRONZE PAGODAS AT WU TAI SHAN

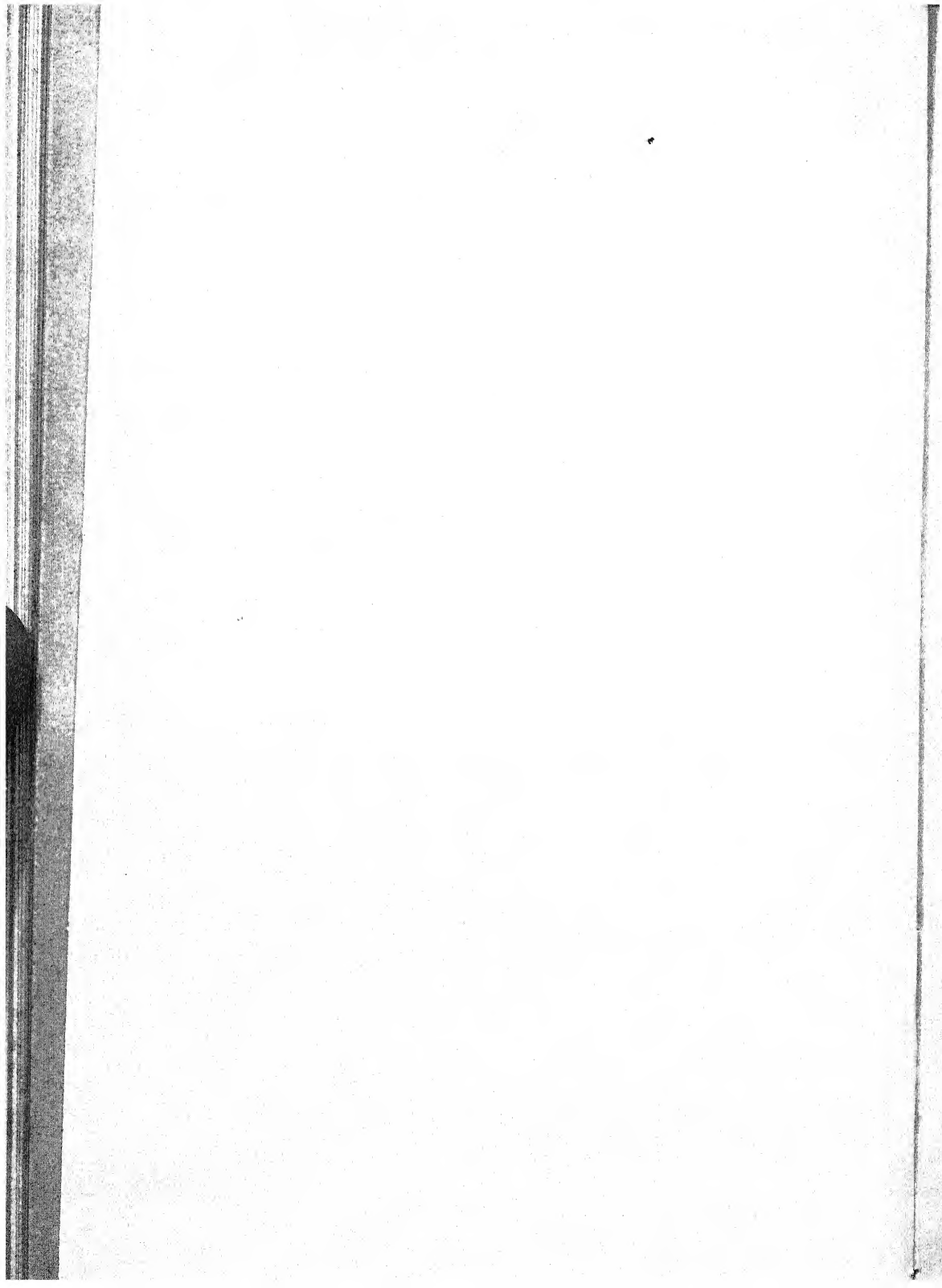
Photograph by E. T. Nystrom

Facing Page 94.



VIEW OF FOUR OF THE FIVE GILDED PAGODAS
IN THE TEMPLES WU TAI

Photograph by S. Sokobin



characters. The other monument, in the rear, represents a large double-storied building, with gold bronze in wall panels and roofing; the upper story even possesses a circular bronze ballustrade for walking. The lower part of this building has in front eight large bronze panels, the centre ones of which serve as an entrance gate into the building. Mongol gate-keepers were called to open them: they live in peculiar buildings to the right and to the left of this terrace.

The richly decorated and peculiarly fitted-up arrangements of the interior of this metal building included its principal feature, the figure of Wen Shu Pu Sa. In addition there are thousands of miniature "josses" all around the inner walls, which are embossed on probably thirty large bronze tablets bearing inscriptions. Inside of this building were also two golden bronze pagodas, their niches filled with hundred of josses. Here and there many other decorative articles were to be seen, such as Lama pictures, small josses left by pilgrims, pearls, silver ornaments and an enormous amount of other paraphernalia and gifts which filled the entire place. From the centre of the roof hung a globe-lamp; its metal case shined like a looking glass, it contains the eternal light. There were also big bronze praying wheels with Lama and Manchu inscriptions.

Upon entering the pilgrim section, we spoke to a Mongol prince, who with his staff and attendants had just arrived. This temple, in addition to its one hundred Chinese monks (Ho-Shang), has a large number of Mongol Lamas.

Upon leaving, we looked from the terrace downwards over the temples which compose this city and had a wonderful view. We then made our way upwards to the fifth temple, the Ta Yuen Chao Si. The inner arrangement of this temple leaves little to remark on, with the exception of a sun dial in the courtyard and a fine collection of the 500 Lohans in the temple, also a huge Shi Chia Fo; therefore we give but little account of what we saw here. Suffice it to say many offerings were placed by the pilgrims before those disciples of Buddha selected by the visitor for an offering. Praying wheels and paraphernalia of all sorts attract the eye, as well as the outer walls of the temple, with fine coats of fresh colors of the usual Chinese temple shades.

Before we climbed to the topmost of all these six temples of this peculiarly sacred city, we must not overlook one more of the individual places of worship of this unity of temples,

called the Temple City, where one smaller White Bottle Pagoda adorns the courtyard in the rear, as a sacred cairn. This temple is the Lo Ho Si in which we saw great numbers of Ha-Ta (silk gauze scarves) offered to the gods by the pilgrims, also in the urn were large packages of Mongolian butter for the same purpose. Peculiar wooden made Lotus flowers opened and closed, revealing big "Josses."

But we must now give more attention to the topmost Lamasery, the *Pu Sa Ting*, which we now climb. A central avenue of high granite steps leads in three divisions, the main section of about 108 continuous steps, and two additional sections of 8 and 17 steps, to the top platform of our Temple City.

A pailou erected by Emperor K'ang Hsi (1662-1723), covered by an imperial yellow glazed tile roof, is first passed before entering the main gate. Praying flags hang on the trees; many temple buildings being studded with the peculiar round gilded roof-buttons, demonstrating by these so-called Yuen Ting 圓頂 its aspiration towards Heaven. To each side of the entrance portal stands a praying wheel. Animal-headed masks hang in shrines such as are used by the priests in the execution of the Lama Devil Dance, which is part of the church festival every year. Lamas receive you in their dirty, every day working garb, and hold out their hands for alms at every building. In passing through the entrance courtyard, you will notice the temple buildings here contain peculiar face masks. Among them are animals of ferocious looks. They are used in Tibetan temple plays. Badly-stuffed wild animals, comprising leopards and tigers, are shown to create fear. In advancing from courtyard to courtyard, we see many buildings, covered in imperial yellow and blue glazed tiles, gilded gods of Shi Chia Fo, Tai Chien Pu-Sa, Wu Kwo Pu-Sa, are seen and kowtowed to by the worshippers. Monoliths of very large size are seen in the courtyards erected by Emperors Kang Hsi, Chien Lung, and Chia Ching. Large praying "machines" covered with insignias and characters, urns and paraphernalia, appear in all sections of this rich lamasery. Many large wooden kowtow boards, 5 x 2 feet, long enough for an outstretched body, are to be seen outside the shrines, for worshippers. In one of the courtyards is a marble pailou with Chinese inscription made during K'ang Hsi's reign, below which is the Tibetan formula of "Om Mani Padme Hum." Inside the building nearby is a large statue of Wen Shu Pu-Sa, around which are all sorts of jewels and offerings. A Mongol pilgrim just stood there praying. We observed how fer-

vently he prayed, and bowed, and kowtowed; he folded his hands; he brought the folded hands up to his face and forehead and down in prayer to his knees. He then took a string of small copper cash with square holes from his neck—took about 30 off and laid them on the offering table. Observing this, we two also put sixty cash (*i.e.* six cents in copper coins) on the offering altar; thereupon the priest lighted two small oil candles and struck the gong in reply to our charity. We never entered any of the temples without leaving some money behind for the goodwill of the priests in letting us examine these extremely interesting houses of worship.

We now stepped to a side section of this temple, where the Abbot had his seclude. Here in the rear stood an arcade under which roof was a famous monolith, its proportions were $6 \times 6 \times 14$ feet. The front of this enormous monument bore an inscription in Mongol writing. In the rear the inscription was in Chinese, and one of the side sections was in Tibetan Lama writing, while the other was in Manchu. This monolith was erected during Chien Lung's reign (A.D. 1736-1796). Large praying flags were hung before this building.

While we studied this monument, the representative Prior came towards us from his quarters and in very friendly manner spoke Russian to us. As we could not talk Russian and as his knowledge of French and English did not give him enough facility to converse with us, we tried the Peking high colloquial and got along splendidly.

This priest, who invited us to a cup of tea in his priestly quarter, was the Reverend Bembe Lavaieff, of Astrakhan, who proved to be an extremely intelligent and travelled man. He had been in Russia, Siberia, Lhasa (Tibet), Peking (China), Darjiling and Calcutta (British India), Urga (Mongolia) and elsewhere. He showed us his passport bearing official seals of the places which he had visited in Asia. Bembe Lavaieff possessed and showed us the volume by Tashi Wangdi printed in the Baptist Mission in Calcutta (1909) called the "Tibet-English-Hindu Guide" with English and romanized Tibetan; printed by instruction of His Excellency Chang Yin Tang, ex-Ambassador of Tibet, now retired, and a resident of Tientsin, whom I knew well.

Another book which he possessed was the Tibetan-English Primer by Lama Lobzang, head Lama of the Government High School at Darjiling—1st edition printed by Rev. Pradham, Darjiling Press, 1910.

Out of one of the works into which we looked the following is extracted so as to show how deeply the Lamas impress upon worshippers the matter of prayer. It says:

"Prayers made with fervent love, respect and faith, and given expression to in writing, remove the defilement which is inherent in speech. Moreover, it is in accordance with what has been largely stated (by sages) that one might attain to the position of the Omniscient "Sarkajna," i.e. Buddhahood, by means of the introduction and hints on letter writing by the original compiler, Kahlou Sheda's letters and despatches in Yigkuy Namshag, edited by Rai Sarat Chandra Das Bahadur, C.I.E., published under authority of the Lieutenant Governor of Bengal (Bengal Secretariat Press 1901).

All this interesting information was most welcome to us. Our host possessed a picture taken at Darjiling in 1909, of the Dalai Lama of Lhassa, seated in a chair. He also possessed another picture of the Tibetan Pope of Lhassa with his feet crossed, in a sitting posture.

We heard that the actual Ta Lama of the Pu-Sa Ting at present was Lo Sang Bat Sang, who had gone on a visit to Peking, where I saw him a month later at the Pai T'a Si;* Lung Lang Hsia, in the West City. The Prior upheld the principle that the Pu-Sa Ting should remain a purely Tibet-Mongol Lamasery. During their long existence most of the former Mongol-Tibetan Lamaseries on Mount Wu Tai have been taken over, and are now administrated by Chinese Ho Shang instead of Lamas.


We had to break up our interesting visit with Kwan Chia Bembe Lavaieff, but not before he had put on his great festival yellow robe of heavy silk damask in which he posed for a photograph. The Lamas of the Pu-Sa Ting pertain to the Yellow Doctrine, or Sect of Lamaism.

We descended from here to the Ta Yuen Si, whence we had still to walk several miles with our priest guide along the high walls of the mountain torrent, in the dry beds of which we saw numerous camel herds grazing, as well as the hundreds of horses belonging to the breeding station of the Military Governor of Shansi.

In a side valley our promenade came to an end at the Wu Lang Si (Temple) where Lama priests guard the image of the canonized son of the historic defender of the Yü Men Kwan during the Sung Dynasty (A.D. 960-1280). This monumental image of Wu Lang, the fifth son of General Yang, who simply saw his father and brothers fall in the

*Known as the White Bottle Pagoda Temple of Pekin.

heroic defence of the Yü Men Kwan, represents him laying down his generalship and entering the Wu Tai Monastic seclude; he is venerated by the pilgrims on Mount Wu Tai. The canonized general is represented in a seating posture; his wife, also idolized, is nearby in the same temple room. The temple is now in need of repairs; it possesses praying wheels and flags, and the insignias of the "Om Mani Padme Hum."

On this promenade we also passed the Lamasery Chiu Ko Si where a Svastika , the mystic emblem of great antiquity, regarded as the symbol of Buddha's heart, was observed. On this promenade we also had occasion to observe the fine palace erected here for the Dalai Lama of Tibet, or for visits of such personages as the living Buddha, the Hutuktu of Urga. This residence, called also "The Yellow Palace," has its outside walls painted yellow, and a roof covered with yellow-glazed tiles. Along this promenade were also a number of minor temple compounds, administrated by Lamas.

Before our sojourn on Mount Wu Tai came to an end, we visited the ruins of the palace of the Manchu Emperors, all in ruins, where K'ang Hsi paid visits to Shun Chih (1644-1662), his father, the first Emperor of the Manchus, who gave up his imperial power, and who had retired and lived for 30 years a Priest on Mount Wu Tai. These ruins are now used for stables, and the breeding of horses, for which Mount Wu Tai has in recent times become quite famous. The palace ruins were reconstructed into large stable quarters, where all the animals are under veterinary care. There were already 20 young foals, the first addition to the contingent, all locally born. A larger addition is expected during the second year of breeding. Six large stallions, kept in a separate stable, are most admirable animals. On one of the roofs of this imperial palace of former grandeur, stood a big pine tree, now almost 50 feet in height. This tree had grown up through the roof straight between and through the layer of tiles.

We had to continue our journey. We took leave of our hospitable Abbot, Tang Chia Wu Cheng, and his hospitable assistant, Kwan Chia Jen Yi. We made our presentation to the temple and turned our back on this great pilgrim spot, Mount Wu Tai, which is to the Mongols what Mecca is to the Mohammedans, or Jerusalem to the Jews, as James Gilmour once pointed out; yet he said that Wu Tai combines probably 30 temples, while in fact there are over a hundred. Gilmour said however that the temple of all the temples

is the Pu Sa Ting with the residence of the great Zassak Lama, who rules the Lamas.

After having seen all these interesting houses of worship in this city of temples, one can grasp how their begging agents are sent for subscriptions into Mongolia, and how the Mongols, bring their products, hides, furs, horses, sheep and cattle from the grazing grounds to Kwei Hwa Ting on the market, and either pay in specie or cash to Mount Wu Tai. The more profitable their dealings are, the more they will carry on their pilgrim-journey to Mount Wu Tai. In winter the Mongols look on this pilgrimage like birds of passage going to a warmer climate.

We now left behind the warmed kang and its pu kai, on which we slept (in spite of probable dangers of infection) and the hospitable Buddhist monastery, the Ta Yuen Si. We turned around the ridges and heights towards the Shi Tsze Wu, or Lion Dent pass, which, as already stated, is 9,130 feet above the sea. All along we passed "chortens" (grave mounds) with inscriptions of: "Om Mani Padme Hum."

III.—FROM MOUNT WU TAI NORTHWARDS TO TA TUNG FU.

When first studying and planning our route from Wu Tai Shan northward, we were told we could go directly over the mountain crests without making a long détour towards the main route via the historic Yü Men Kwan. This entrance gate along the former Chinese-Mongolian frontier, with its famous battlegrounds in the inner Great Wall of China, would have entailed a longer journey of three or four days. On Mount Wu Tai, we were told that we could leave out Tai-Chow and take the much shorter and more interesting pilgrim route towards the Mongolian high plateau, but we would have to face steeper and harder ascents during the first three days of travel, while the last two days would be through the plain. A short cut to Sha Ho Chen (Sand River Market town), which seemed to be nearest when looking at the postal map, was considered impracticable. We thereupon decided to take an interesting route, which in the winter is very much used by Mongolian Camel Caravans.

We engaged again a To-Tze (mule litter) and in addition a big donkey for riding. We started off with our two mule drivers one early morning. Before starting we again thanked the hospitable priests. The route led back to our small mountain town, Wu Tai, whence the winding road took us

through a narrow gorge to the Chin Hai Si Temple. At this point we again saw the Nan Tai Peak before us, with its temple on the summit. We then left the road which brings the pilgrims from Ting-Chow, along the Peking-Hankow Railway; here in its last stage, also those coming from Tai Yuen Fu get to the top of Mount Wu Tai. At this point we turned into a wild gorge to the right, which leads to the foot of the Hsi Tai, or Western Temple Peak, which belongs to the five Mountain crests or Altars which compose Wu Tai Shan. Along the footspurs of this gorge are quite a number of temples and graveyards with Tibetan and Mongolian monuments. The picturesque panorama is animated by herds of sheep, cattle, horses and goats, at times of over 500 heads strong, grazing on the mountain slopes. Our ascent through the winding bed of the mountain torrent was very difficult. Pagodas here and there caught the eye. Our advance was most difficult when we finally started to cover a very stiff and rough, serpentine path which led up, for quite a distance, to the Shi Tsze Wo Ling, or the Lion Liar Pass. It was painful to look at our animals, carrying the litter on which I lay stretched, pushing on and bearing the load, yet I felt from the hardships encountered on our uphill journey to Mount Wu Tai that I could not well stand the climb up in this thin air. Happily it was the leeward side of the mountain, which gave me a chance to admire the alpine landscapes, so few alike. To give an idea of how difficult the ascent was on this pass road 10,000 feet high let me say a caravan of fifty camels which had been in our immediate vicinity for a couple of hours, overtook us sometime before reaching the heights of the pass. We studied the habits of the Mongols; we noted with interest how attractive and neat the women were, while the men mostly had on dirty clothes, in contrast with the bright and variegated colours of the women. But on the whole they all looked rustic, rough and robust, and rather plump, wearing thick fur coats reaching to their heels. They wore heavy Mongolian leather boots up to their knees; their fur trousers of sheepskin being tucked into their boots. Their silken riding jackets and fur caps were of a different pattern from those used by the Chinese, yet their dress showed it had originated in North China. The women wore plenty of silver earrings and head gear and rings. The older ones were nearly as rough looking as the men, whose features showed their nomadic life and endurance. The younger women, while Mongols—looked more refined and of a better type. When the pass road became

too much for the endurance of the animals carrying loads, all the Mongols, except from one camel, dismounted. They climbed up the road and led their beasts. On the animal from which its rider did not dismount, sat a neat looking young Mongolian woman, dressed in blue silk and carrying a fat baby of about three or four years in her arms. The mother had the proud privilege of continuing her journey in the saddle till the actual crest of the pass was reached. There she simply put her baby into a big fur padded basket which was attached to the hunch back of her animal, and dismounted. The baby disliked being left alone in the basket and cried bitterly. We heard the crying for a long time, while the camels, led by their riders, slowly went down the other side of the pass. Here an icy wind was blowing fiercely, and stopped the snowing which we had encountered on the ascent towards the pass crest. We then also descended from the litter and donkey on reaching the pass heights, as this gave us a better opportunity to mix among the caravan. The Mongols were quite friendly, and appreciated our saluting them with their famous prayer: Om Mani Padmi Hum. We also had occasion, on reaching the Mongolian side of the Shi Tsze Wo Pass height to better observe an octagon-shaped porcelain pagoda, five centuries old, with its thirteen stories. On the top of this landmark several large pine trees added a touch of life to this historic monument which stands on the outer crest of this famous mountain pass, which has looked down for ages on the hundreds of thousands of pilgrims, coming and going, and caravans to and from Mongolia.

For a couple of hours we descended the Lion's Dent Pass until at 4.30 p.m. we reached Tai Yi Kow mountain village, with about forty mountaineer families, and made a halt for the night in one of the peasant homes which catered to caravan coolies.

It was high time to reach this spot, on account of the increasing storm. We were only fifty *li* from Wu Tai Shan's Temple city, but our animals and their leaders had had a very strenuous day, and no food all this time. This is the general "ordre du jour en route"—feeding morning and at night only. The storm became a regular hurricane blowing all night stronger and stronger. In our peasant home a number of animals were congregated in an open but roof-covered barn. Human beings were cramped together, in the only living room, with its two heated kang and a Chinese cooking stove in the centre, we looked around for better luck and finally settled in a place which the

peasant used for cutting straw and hay for the animals, which they did all evening. This place possessed a kang which was soon warmed up for us. We got boiling water in a large kettle, the steam from which should also have warmed the room; however, the fierce hurricane made things rather unpleasant. We prepared our frugal meal and put a few fresh eggs in the straw, so as to have some reserve for breakfast. Before 8 p.m. we stretched on the warmed kang for the night. But sleep was an impossibility as the icy wind blew into the room in spite of all the precautions we had taken. To make a long story short, the water which was left boiling in the big iron kettle had by morning become a block of ice. The eggs we had reserved were frozen as hard as stones; and our own bodies would not get warm until several hours later, when we had reached the lower slopes of the mountain. Stars and moonlight still shone when we rose up from the warm kang on which we had slept. It had given no protection in the otherwise bitterly cold chamber where we had put up for the night. The mountain storm abated in the morning. We descended through the winding northern section of this mountain gorge with its icy streams, towards the Mongolian side of the water shed. A number of camel caravans passed us going upwards on their Wu Tai Temple pilgrimage; others overtook us going downwards.

On our winding march downward we reached at about noon a place where hot tea and eggs and a sort of Chinese bread could be got. About 4 p.m. we reached the base of the mountain gorge, where a picturesque old temple, looking like a fort, closed the entrance into the pass. On a promontory of the hill and pass-entrance stood this attractive looking Lama Temple. Close by was a large market place, of several hundred houses. The place is called Wu Kao, or the Goose entrance (into the pass). From this point it took us two hours to cross the rich plain which runs along the footspurs of the mountain pass which we had descended. The new pass road, over the range on the northern side of the valley, was left us for the morrow. A wide river bed, the water of which was thickly frozen, seemed to run from the west eastward through the valley. Doubtlessly it was one of the Hun Ho water arteries which later enter the Plain of Peking, running into the Gulf of Pei Chili, belonging to the river systems under the control of the Commission for the Improvement of the River System of Chili, which waters wrought such havoc during the floods of 1917.

About 6 p.m. after crossing a fine valley, we reached the foot of the opposite mountain range, running parallel to the Wu Tai range in a west-easterly direction. It is this chain over which the inner division of the Great Wall of China runs, alongside the Inner Mongolian footspurs. We stopped here for the night in a place called Hsue Wo.

Early next morning, the third day of our journey, we began the ascent of the Fung Shui Ling, or Wind and Water (Alpine) Pass. Before we entered the broad stone river bed with its endless windings, we took another good look in the bright morning sun over the long, rich valley with its fertile loess ground. The cliffs and crests of the wild and rugged mountains on both sides of the valley formed an imposing sight, more so as one could consider this as a kind of ancient neutral zone between China and Mongolia. The conquering Mongols often had stood at the western doors of this valley where the famous Yü Men Kwan is situated. The history of China is full of accounts of military achievements carried out at that point. To the present day, one of the historic tales relating to the Yü Men Kwan attract full houses at theatres all over China, when this Shakespearian-like play is brought before the public, with its display of battles and fighting, and dramatic song verses to which the public listens so attentively. The finest story relates to old General Yang Lao Ling Kung, his popular name during the Sung Dynasty (A.D. 960 to 1170), who after great vicissitudes and years of fighting found himself cornered. He sent his seventh son for reinforcements; but, before the reinforcements arrived he committed suicide by crushing his head on a stone in a battle with the Mongols. The General's wife and also other female members of his family were known for their courageous fighting. His eight sons, including two step-sons, were all celebrated fighters. Ta Lang, the eldest, was killed in battle; Er Lang, the second son, fell from his horse in battle and was trampled to death; San Lang, the third, fell under a shower of swords; Si Lang, the fourth, and Pa Lang, the eighth, were taken prisoners by the Mongols and married to Mongol Princesses; Wu Lang, who saw the slaughtering of the family one by one, took off his military robes, retiring as a Buddhist priest to Wu Tai Shan, and was canonized; while Chi Lang, the seventh, just before his father had breathed his last, found it impossible to escape and was surrounded and killed by Mongols. Only the sixth son, Liu Lang, survived and continued fighting. Mu Lan, the heroic daughter, fought a successful

battle at the Lion's Jaw, wearing the uniform of a soldier and her fame is widely known. Such were the deeds of a patriotic family who fought for their Emperor and master. The sons who had become prisoners and married Mongol wives brought them to their mother. They returned to Mongolia, and were later in danger of their lives. Their mother hearing this took her two daughters-in-law to the Yü Men Kwan and sent a message to the Mongols that should her two sons be killed she would kill her two daughters-in-law. This saved her sons' lives.

The Fung Shui Ling Pass is an eastern point of defence of the Yü Men Kwan; the distance east is only about 30 miles. The pass itself, both from its southern entrance, whence we began our upward ascent, and its northern enclosure—is impregnable. Nature has rendered a military attack impossible if properly defended. A mountain torrent is the only place where an advance could be made. During the dry winter season, the wide bed of this mountain stream is full of large boulders and granite blocks. Winding and winding it takes you higher and higher; men carriers and loaded animals move up and down; they have a most difficult task to perform. The torrent was frozen and we had to cross it dozens of times. We only reached the height of the pass at 2 p.m., having started early after daybreak. Before turning to the northern watershed of the pass we again threw a look back south over the pretty valley and towards the southern mountain chain, the Wu Tai Shan. There was a small village on the northern height of the pass, where we took some tea. We then hastened downward through the rugged and wild looking northern section of the Fung Shui Ling (Pass). Also here our road on the Mongolian side of the watershed was the bed of a wide torrent, with its tortuous windings. Thoroughly tired out, we finally reached the foot of the pass, where we inspected the ruins of the defence towers of the inner section of the Great Wall. There were none of those large old bricks which bear the name of Shi Hwang Ti, the first universal monarch of China (221 B.C.), the original builder of the Great Wall of China. My friend said that this inner wall section was built in the beginning of the Ta Ching (Manchu) Dynasty, as a defence against the Chang Mao, or long-haired Boxers, who overran China at that time.

After inspecting this northern entrance into the Fung Shui Ling, which entrance is called Hu Yü Kao, we covered another twenty-five *li* to Tung Na Yi, which we reached at 6 p.m. Here we rested for the night in a small inn.

The last two days of our journey were simply a march through the long-stretching fertile plain, which covered the broad valley in a west-easterly direction, between two high chains of mountains. The river which irrigates this valley pertains to the Yung Ting Ho, which drains this part of the inner Mongolian high plateau running towards Peking and Tientsin.

Only in one section, after we had passed the attractive city of Yin Chow with its high pagoda did we see any interesting industrial life, where characteristic saline products of the soil are refined and shipped as soda to the east. No doubt at some earlier period there must have been a lake basin, between these mountain ranges to the north and south, the alkaline soil of which now permits the production of soda.

The distance from Tung Na Yi to Ta Tung Fu is 180 *li* (or 60 miles English) through this plain, of which we covered the first day 100 *li*, resting overnight at Kao Cheng. It was rather difficult for us to get convenient peasant quarters, as all inns were packed with Mongols and camels; however, we finally succeeded in getting a neat and private room with a nicely-heated kang from an inn-keeper for our night's rest. About noon of the last day of our journey we were impressed by a sight which at the long distance, first seemed to be a movement of military: getting nearer we found it to be a long column of 111 camels and 13 ponies moving slowly from North to South, with its Mongol riders of both sexes. The Chieftain, in fine heavy silk and fur, rode at the head of this imposing column. In its rear followed a "Lo T'o Chiao" or closed sedan chair carried as a litter between two big mules. The chair was occupied by a number of children of the Chieftain. We exchanged greetings; they proceeding to Mount Wu Tai on a pilgrimage. All that day we encountered a good deal of life; transports, loaded carts, Peking carts filled with passengers, wheelbarrows packed with goods to capacity, either pushed by a coolie or drawn by cattle, ponies and donkeys. The roads seemed to congest more and more, as we got nearer to the railway town of Ta Tung Fu, on the present Mongolian border.

At the close of the day we reached Shi Li Ho, which river village, 10 *li* south of Ta-Tung, is spread out on both sides of the wide river which we had followed during the day, crossing same several times in its windings through the fertile valley. The nearer north we got, the more the two mountain chains, one on the south, the other on the

north, turned a semi-circle to the east, the northern chain being the one over which the original, or better, outer Great Wall had run. Little of it is left except some of the "Lang Yen Tai." These were the Bastions all along the "Ten Thousand Miles Rampart" or as called in Chinese, the "Wan Li Chang Cheng". Wolf's dung was burnt when the enemy approached, so as to give a signal to the population.

It was dark when we reached the outer Great Wall of Ta Tung Fu. We entered the suburb of this mud walled enclosure called Nan Kwan. The gate keeper held us up for our passports. Less than half a mile further on we approached the first Inner Wall Gate, and subsequently reached the second and third inner gates along these fortress-like protections of Ta Tung Fu. At the fourth inner gate, 40 feet high, we were held up again by the military police, but were allowed to pass straight on north through the whole city, after explaining that our intention was to put up in a semi-foreign hotel near the railway outside of the north gate of the city. This was the Tung Ho Tsan, where a heated kang and Chinese meals would give us greater comfort than on our overland journey. When settled in this hotel the police came again to look at our passports, after which we were left in peace.

Ta Tung Fu is a busy city with a cosmopolitan aspect of life, as many Mongols wander through the main streets, where the bazaars are, to make their purchases. We were impressed by the busy life and industrial activity of this Mongolian border centre, and the future which this city has in store with the extension of the railway through Mongolia towards the Trans-Siberian Railway and its nearest connection to Europe from China.

IV.—THE SHI FO SI 石佛寺.

The last day of our visit to Ta Tung Fu was spent in taking a 35 li mountain trip to Yün Kang, the site of one of the most interesting historical caves of China, the famous Ta Shi Fo Si. This monumental sight comprises hundreds of dug-outs in the sandstone of a mountain palisade along which the old overland route leads across the mountain from Ta Tung Fu north-westward towards Kwei Hua Ting and Sui Yuan, and farther west towards the northern bend of the Yellow River and the roads connecting with Shensi, Kansu, and Hsin-Kiang on towards Urga northwards, as well as to the Gobi and Altai Range, in north-westerly directions.

It was a difficult matter to proceed in a Peking cart to this famous sight at Yün Kang. A bitterly cold wind was blowing all day, and the shaking we got on the old unlevelled overland road was terrible. After leaving Ta Tung Fu, we crossed on the plain the railway coal feeder which brings excellent coal from the Yün Kang coal district to Ta Tung Fu, from where this product is shipped eastward. Soon the mountain road led upwards in a zig-zag course over sections of the mountain where the bastions indicate the former existence of the Great Wall. Most of the route winds along a frozen brook which looks like a glacier. In front of the Kwan Yu Tang temple on this overland road, a fine terra cotta glazed Ying Pi (shadow wall) attracts the attention. This wall is over forty feet high, eighteen feet long, and five feet thick. On it are three large dragons in relief, and the blue and yellow colors are most attractive and unusual. Along the main east road in Ta Tung Fu are also some similar Ying Pi with ferocious looking dragons.

On reaching the plateau of Yün Kang we saw to the right of the river the shaft and pumping station of the coal mine. In a little more westerly direction a sandstone palisade became visible. There was Yün Kang village closed up in the northern rear by three distinctive divisions of the Palisade—an eastern section, a central temple section and a western multitude of smaller and larger dugouts. In these dugouts there are small, large and huge figures of religious Buddhistic monuments to be seen.

This imposing piece of workmanship was carried out during the Wei Dynasty (A.D. 386 to 535). It took over a hundred years—during the reign of three rulers—to execute this marvellous work of art. The introduction and spread of Buddhism throughout China from India brought this unique sight into existence at this spot of Mongol-Chinese border life. Only in Szechwan, at the confluence of the Tung-, Ya- and Ming River in plain sight of Kia-Ting City, a similar imposing sight exists and at the Lung Men, near Lo-Yang (Honan Fu) in Honan.

The Temple section named Shi Fo Si, (also Ta Shi Fo Si 大石佛寺) contains the finest selections of art. One who has seen many temples while travelling through China might think it better to leave out a visit to this house of worship; but this would be a great mistake, as after passing through the various temple courtyards, one stands before a large temple façade of four or five stories, in the rear of which the imposing Buddhist Gods come to view. In fact the Temple façade with its blue-glazed terra cotta

tiles and its inner yellow terra cotta designs is simply a large balustrade to protect the inner grottoes with their treasures. There is an eastern and a western division of the temple, each with a large staircase 100 feet high or more to climb. From each story one gets a view of the grotto and can admire the huge figures of the gods.

Entering the lower hall of the western temple we soon stood before a huge rock cut out of the palisade with a base thirty feet square with a height of ninety feet towards the roof of the dugout. The base of the whole dugout measured sixty-three feet in width and fifty-five feet in length. On the four lower sides of the huge rock were rooms for the colossal statues. In the front section was the huge goddess Shi Chia Fo, all cut out of the rock and gilded; on the other three sides were colossal statues, but not gilded. The Shi Chia Fo had a height of about fifty feet. The walls of this enormous grotto were covered with miniature and larger images. On a chiselled stone tablet on the wall twelve rows, each of sixteen gods in relief, could be counted. All these, and many other features of religious veneration, had been cut out of the rock. We climbed up story after story on the rather dangerous staircase, which was holy and in need of repair. On the third story we found a passage way leading from the temple staircase balustrade right over to the upper inner platform of the solitary inner rock of the grotto. There we stood before an upper set of statues, four of which images, quite huge figures, are carved around the four sides of the rock. They were probably twenty feet high. Carved stone columns held the rock firm with the roof of this stone inner grotto. A gangway leads to the top platform of this grotto, on which additional images and artistic cut-outs can be seen. One of them is a big goddess surrounded by clouds. On the upper grotto wall are the eighteen Lo Han, or disciples of Buddha. Before we turned to the eastern temple grotto, by taking another passage way from the upper platform downwards, we had a fine view from the outer verandah of the fourth story temple balustrade over the Yün Kang plateau, with its extended village below, and its fortress-like gate enclosure to protect the villagers from robbers. On our downward passage through the eastern of the two temple balustrade walls we had a fine opportunity of viewing the monstrous-sized figure of Mi Lo Fo in the centre, surrounded by large and small images. The shape of this grotto is different from that of the western temple. But the walls of the grotto hold innumerable carved images,

similar to those in the other grotto. When we arrived at the foot of the grotto, we had a fine perspective of the whole aspect of the inner decoration of this oval-shaped immense temple hall with its stone wall. To get an idea of the height of Mi Lo Fo (god), it can be stated that the upper leg alone measures over thirty feet and the other parts of the body are in proportion. Lower down, in the front hall of this temple, stands a big 'Praying Wheel' with the Lamaistic inscription: "Om Mani Padme Hum."

In a side section of the temple compound, to the west, there is an open gallery of six big grottoes and hundreds of smaller dugouts. The big grottoes all hold huge images, some of which unfortunately have gone to ruin. This is caused in part by the villagers making use of the grottoes as stables and milling factories, and in part by soldiers who enjoy camping in the dugouts. The western gallery of the Temple has a finer selection of stone images, while the small section on the rock to the east of the temple is of lesser grandeur.

Before leaving Yün Kang, we went over to the coal mine and heard that this mine is temporarily stopped. Another mine farther west, of which the Kailan-Mining Administration are the owners, which also promised an excellent supply of anthracite coal, also had to stop work, owing to the expense of transportation east to the coast. But the mines in the immediate vicinity of Ta Tung Fu, just before the Ta Tung plain is reached, are working day and night, and their products shipped daily by rail towards Peking.

V.—MODERN INLAND COMMUNICATION ON THE BORDER BETWEEN CHINA AND MONGOLIA.

It had been our intention to pay a visit by rail to the recently opened section of the line, from Ta Tung Fu to Kwei Hwa Ting and Sui-Yuan. This extension of the original Peking-Kalgan Railway, now called the Peking-Suiyuan Railway, is only 95 miles from Ta Tung Fu to the newly opened terminus. But the conditions prevalent did not allow it; the new railway stock is not yet on the spot; it would have taken fifteen to eighteen hours in unheated third class coaches, which is less severe for Mongols and Chinese, dressed, as they are, in heavy sheepskin furs. The cold experienced had already been far too severe, and we gave up the idea of making the trip. However, interesting information was to hand on the spot to

show what the future holds in the development of travel and transport, not only by the already finished extension of the line beyond Sui-Yuan and Kwei Hwa Ting, but also beyond to Paotow city. Apart from the fact that this railway is ultimately intended to form the shortest direct link of railway communication via Urga to Khiakta and Irkutsk, the Siberian Capital, whence runs the Trans-Siberian Railway to Europe, it is another very important carrier of products coming from North-western China towards the markets of Kwei Hwa Ting, Ta Tung Fu and Kalgan.

Kwei Hwa Ting and Sui-Yuan are two neighbouring towns on the borders of Mongolia, a short distance from the important town of Paotow, whose natural position makes it the emporium of future development and exchange of trade between the China Coast and inner Asia. Barges from Kansu and Shensi bring products even from Chinese Turkestan and Kokonor, on the Yellow River to Paotow, where transshipment must take place. Paotow lies on the eastern end of the most northern bend of the Yellow River, which artery of communication thence takes its last turn southward towards Tung Kwan Ting. The river is full of rapids and obstructions to navigation. The enormous masses of products, including hides, skins and furs, as well as wool, medical herbs, tobacco and so forth are therefore taking the quicker means of transportation by rail, instead of carts and camels. With this in view, the railway engineers in 1922 have constructed the rails to Paotow for an additional distance of about one hundred and twenty miles. This additional extension from Ta Tung Fu via Kwei Hwa Ting and Sui-Yuan towards Saratsi (Sa Hsien) and Paotow was opened for traffic at the end of 1922. An auto service between Kwa Ting to the impressive site of the Mongol-Tibetan Lamaserie of Sarati, also known as Salachi, and Paotow had been carried on before. (The Salachi lamaserie is ruled by the Red sect of Lamas.)

The railway extensions from Ta Tung Fu west left the line of the old historic Mongolian overland route, and leading north from Ta Tung Fu, crosses the northern mountain chain, with the outer Wall of China, which was the line of defence between China and Mongolia. Twenty-five miles north of Ta Tung Fu, the market place Fen Chen is reached, whence the railway runs in a westerly direction to Kwei Hwa Ting and Sui-Yuan. These two places are only a short distance from each other, and the railway centre lies just between them. Kwei Hwa Ting, on account of its strategic

position, is garrisoned by Chinese soldiers and a good deal of business life is to be seen, especially in the winter, when the Mongols bring their products to this market for barter and exchange. Sui-Yuan is a Manchu town, where, since the Manchus became rulers of China, these settlers were pensioned as defenders of the throne in Peking. However, the Republican Administration has not disturbed the Banner-men, who joined the colors of the new government of China in 1912. China has Manchu garrisons along the Mongolian border. Their principal strongholds are at Shanhaikwan, (on the Gulf of Pei-Chihli), Jehol (known as Cheng Teh Fu, where the famous Mongolian Summer Palace of the Manchu Ruler was), Cha Ha Er, right outside of Kalgan, and Sui-Yuan, the Manchu town north of Kwei Hwa Ting. From here the gateway leads towards the Ordos, and into Kansu, as well as to Hsin Kiang (Chinese Turkestan) via Paotow Chen. The distance of the postal route from Paotow to Lung Hsing Chang and Ningsiafu, on the borders of Shensi and Kansu, is only about 1,300 li, or over 400 miles. At this point is the great woollen market with its famous carpet industry; here a road connecting with Lanchow Fu and Central Asia leads towards Kashgar and Persia. Also from Lanchow Fu, the capital of Kansu, the old road leads to Sining Fu on the Border of Kokonor, and into North-eastern Tibet, and this was the road Père Huc and Father Gabet took in their interesting journey to Lhasa almost two centuries ago*. Considering the future of transport from Paotow and its importance on present intercommunication and caravan routes with the people of the steppes, the approach to this trading centre by railway from Tientsin and Peking is of great advantage. Like Kalgan and Ta Tung Fu, Paotow has a direct route to Urga, the distance being likewise about 600 miles. Camel caravans cover this distance in about three weeks; ox carts in about six weeks, while automobiles can cover the Mongolian high plateau to the Mongolian capital in four to five days. The caravans also regularly take the overland route to Uliassatai and Ulianghai.

We were finally ready to leave Ta Tung Fu, and took the early morning train which leads in north-easterly direction

*General George Edward Pereira, former Military Attaché of the British Legation in Peking, succeeded in 1922 in penetrating from the Chinese Borders into Thibet reaching Lhasa and continuing the journey via Sikkim to Calcutta, a journey of over 7,000 miles through Central Asia done on foot. The General walked over the heights of "The Roof of the World".

through the valley between the foothills of the mountain chain which divides China from Mongolia. This is a continuation of the inner Mongolian Plateau which we had traversed on the approach to Ta Tung Fu on our overland journey. Villages and peasant homes are to be seen along the fertile route, which at one point, half way between Ta Tung Fu and Kalgan, runs quite close to a well preserved portion of the Great Wall of China, with its bastions and gateways. Before noon our post train reached Kalgan, covering the distance of nearly 110 miles in about six hours' time. Here we made a last stop, so as to get an impression of the improvements which Kalgan (also called Chang Chia Kou by the Chinese) boasts of since the penetration of the railway to this border town, and the developments which have taken place since the completion of several automobile connections to Urga, a distance of 680 miles. Kalgan has been built up, and now shows a greater business activity. In the inner parts of its walled city wide streets have been laid out, and one is struck with the prosperity of the population. On the outer wall road of Kalgan, 3 miles long, known as the Mongol Market, are the principal bazaars and busy shops of Chinese handicraft. This road leads due north to the Ta Ching Men at the mountain entrance from Chahar into China. This gateway is part of the old greater outer Wall of China, but the wall here has disappeared; only the so-called "Pao Tun," or Gun Bastions, are still standing. Their common name is Liang Yen Tai or Wolf Dung Towers, they stand some distance apart, and were used to send signals on the approach of robber hordes. Wolf dung or camel dung was ignited, the smoke of which was taken as a warning of the approaching foe. Kalgan was soon left far behind, the Peking-Suiyuan Railway taking us in half-a-day's journey over the Nankao Pass, two thousand feet above sea level, to Peking, where our cold winter journey ended.

A PAGE FROM ANCIENT CHINESE HISTORY.

The Story of Kou Tsien—King of Yueh.*

By JOHN DARROCH, D.LIT.

The page from ancient Chinese history to which this paper refers is an exceedingly well-thumbed one. A recent issue of a Shanghai Chinese newspaper said that after his defeat by Wu Pei-fu, General Chang Tso-lin of Manchuria listened with avidity to one of his secretaries telling this tale of the humiliation of Kou-tsien and his triumphant revenge.

The authorities for the truth of the story are as numerous and respectable as those that attest any fact in Chinese history. First of all there is the "Bamboo Books". As is well known, these are a collection of Bamboo tablets on which history was written before paper was invented. They were exhumed from the grave of 襄 Hsiang, King of 衛 Wei who died in 295 B.C. When the "books" were found in A.D. 281 the characters in which they were written were already obsolete and were with difficulty deciphered. The truth of the find has been very much disputed by Chinese and also by foreign scholars. But the recent discovery of ancient bamboo books in Central Asia by Sir Aurel Stein suggests the likelihood that the "books" are really as ancient as they claim to be. It is easy to be sceptical and quite possible to doubt truth itself. The *New China Review* for August, 1921, contains illustrations of the bamboo slips found in Asia and the number for June 1920 has a valuable article on the chronology of the Bamboo Books by Arthur Morley. The only reference to the war between the kingdoms of Wu and Yueh contained in these books is given in a terse sentence of seven characters 元王四年越滅吳. "In the fourth year of the reign of King Yuen Yueh destroyed Wu." That is the essential fact stated in the briefest possible manner and with no admixture of error, and this can be said of few histories.

* Read before the Society October 19th, 1922.

The 書經 Shu King, the so-called Canon of History, which was edited by Confucius, ends some 200 years before the events narrated, in this page of history begins. There is, therefore, no reference in it to the events we are discussing.

The 春秋 Ch'un Ts'iu, the Spring and Autumn annals, —the history of the State of 魯 Lu written by Confucius— covers the period from 722 B.C. till 481 B.C. and contains the whole of the story with one large and conspicuous gap. It is contemporary history and therefore the best authority we have even though contemporary history is not necessarily authentic history.

Sze Ma-ch'ien devotes a section in his History to the struggle between 句踐 Kou-tsien of 越 Yueh and 夫差 Fu-chai of 吳 Wu. His is the fullest account of those quoted, and though he lived and wrote some 500 years after the events of which we are speaking, he was China's greatest historian and compiled his work with great care from the most authentic sources. We may take it that his narrative is as reliable as any history recording the story of former years can be.

The 通鑑 Tung-chien (Imperial History), compiled in the reign of Ch'ien Lung (1736-1796), also notes the struggle between the kingdoms of Yueh and Wu according to the years in which the various battles, or diplomatic events occurred. This history was compiled by a number of the foremost scholars in the Empire at a time when scholarship was at a very high level in China. The events chosen for incorporation in the history are only such as those men thought authentic and worthy of a place in a record that was meant to be a standard of reference to future ages. A really critical paper, which this does not profess to be, would note the differences between these various accounts and weigh the reasons why one omitted what another contained and so seek to search out absolute truth from tradition. I have not attempted to do so because my aim is to give the facts, according to reliable authorities, of an interesting incident in China's long and troubled history.

There are many other books which one might have consulted and these would probably have yielded more picturesque details had such been desired. The history of the cities of Soochow and Hangchow do, as I have heard, discuss in detail the period we are dealing with, but one writer borrows from another as the earth rests on the back of an elephant, and the elephant stands on a tortoise, etc. I think the books we have consulted give us a sufficiently

accurate picture of the life and habits and characteristics of the men who lived in this part of China 2500 years ago. Surely that is a study interesting enough in itself without worrying over critical and probably unsolvable problems which lose themselves in a wilderness of arid discussion.

The time covered by the struggle between Yueh and Wu was from 495 B.C. to 472 B.C., a period of 23 years. These were the days of the "fighting states" and wars between them, severally and in ever-changing combinations, were frequent. This period embraces the events narrated on the page of history which we have chosen for discussion.

Roughly, for the frontiers of states in those days, wavered back and forth over an indeterminate area, 越 Yueh is Chehkiang and 吳 Wu is Kiangsu. China was bounded—also roughly—by the Yellow river on the north, the Yangtse on the south, the Han river on the west and the sea on the east. The Chou dynasty was the ruling power but the Emperors exercised nominal suzerainty over the kings of the vassal states. Amongst these one "tyrant" after another arose and "held the ear of the ox" at the sacrifices which were always offered when a conference of rulers was held. He, in his turn, was dispossessed by some more forceful or more fortunate ruler until 255 B.C. when the ruler of Ts'in swept them all away and became the "first Emperor" of all China.

Wu and Yueh were in ancient times barbarian states. The King of Yueh was descended from the great 禹 Yu who had regulated the waters of the rivers, which had turned a great part of China into a marsh, in the days of 堯 Yao and had afterwards succeeded him on the throne. Yu died in Yueh and the fourth King in descent from him, fearing that his tomb would not be properly attended to, appointed one of his sons to be ruler of that State and entrusted him with the honourable task of offering the sacrifices due to the founder of their house. King Kou-t sien was the twentieth in descent from this appointee but even as late as his day Yueh was still called barbarian by orthodox Chinese of the central states.

The Kings of Wu had an equally honourable descent. Their ancestor was that 古公亶父 Ku Kung Tan Fu who founded the imperial house of Chou. His two elder sons, perceiving that their father's wish was to leave his inheritance to their more brilliant younger brother, ran off into the wilds of Wu. One of them tattooed his body and let his hair grow long as was the custom of the untamed inhabitants of his adopted land.

閻廬 Hoh-lu was the reigning king of Wu when our story opens. He was originally known as 公子光 Kung Tze-kwang and was cousin to the reigning monarch 餘 Liao who had an unfortunate penchant for a certain kind of broiled fish. There came in those days to the court of Wu a stranger from the State of 楚 Ts'u, the modern Hupeh. This man was 伍子胥 Wu Tze-hsu or 伍員 Wu Yuen and he is the hero of the tale. His father was Prime Minister of the State of Ts'u and was, with his elder son, put to death by the Prince of that State. The younger son escaped and joined himself to the State of Wu, hoping that he might, by his talents, raise that State to such a position of power that he would be able to use its army to revenge the death of his father and brother. His keen eye saw in the young and ambitious prince, Kung Tze-kwang, the kind of Master who might compass the end he had in view. He trained a certain cook named 專諸 Chwan Chu to broil fish in the style beloved of King Liao. A banquet was prepared and the cook gained admittance to the presence of the King with his cooked fish on a platter. But in the body of the fish was concealed a sword and plucking this forth he slew the King. Though he was immediately cut down by the guards the purpose of Wu Tze-hsü was accomplished, and Kung Tze-kwang became Hoh Lu, King of Wu.

Hoh Lu was a restless and ambitious man; the Napoleon of the days he lived in. The art of metallurgy developed considerably in his day. Mr. E. H. Parker, a very competent authority, supposes that it was at this time that the Chinese discovered the method of forging steel weapons, and that before this date bronze only was worked. Be that as it may, it is certain that there was great activity in the craft of sword-making, and famous weapons had names like King Arthur's sword, Excalibur. One man sacrificed his two sons to the god of the crucible and produced a famous weapon. Another named 干將 Kan-tsiang found that the metal in the furnace would not come clear. His wife 莫邪 Moh-ya asked the reason for this failure to secure a satisfactory result, and was told that the ancients always sacrificed a victim at the critical point, whereupon she threw herself into the furnace and immediately the metal precipitated itself. The fame of these ancient workers in metal is commemorated in the name 莫干山 Mokansan, the well-known summer resort near Hangchow, which is literally "the hill of Mo and Kan" where be it noted the wife's name comes first for it was through her sacrifice that the sword was successfully forged.

Note.—In the 辭源 Tz'u-yuen, the Commercial Press Dictionary, it is stated under the character 干 kan that the wife threw her hair and the parings of her nails into the furnace. Under 莫 mo it is said that she crept in herself. Such discrepancies are as common as we should expect in all the books that record this page of history. Where the death of Hoh-lu is recorded one book says he was wounded in the foot by an arrow; another that a battleaxe was the weapon used. Minor differences of this kind are passed unnoticed. The essential facts are not affected by them.

Armed with these new and terrible weapons, Hoh Lu seems to have won many victories over the soldiers of other States who, presumably, carried bronze swords only. He extended his kingdom and became great and powerful. He removed his capital to Soochow where he built a famous tower, the name of which clings to the site until this day.

When Hoh Lu died he was buried with barbaric splendour with his sword beside him. Three hundred years later, the great Ts'in Shih Hwang-ti visited Soochow and cut through the mountain on which the ancient King was said to have been buried, hoping to rifle his tomb and recover the treasures buried there, and the sword of victory. The excavators found nothing but water gathered in the hollow they made and the pond is called the "Pool of the Sword" even now.

Wu Tze-hsü is the type of the stern, unbending, and incorruptible Chinese official of former days. The tragedy of his early days overshadowed his life and he saw that if his aim of leading the armies of Wu to destroy the State of Ts'u, in revenge for the murder of his father and brother was to succeed, Yueh must first be destroyed. With rival and watchful State on his border it was not possible to plan a far-reaching campaign against Ts'u. For this end he lived and schemed and, it is, perhaps, also true to type that he failed. Had King Hoh Lu lived, the end of the tale might have been different, but his son and successor was made of baser material and so Wu's schemes came to naught, because of the inadequacy of the instruments with which he was forced to work.

FIRST WAR.

In the days of Hoh Lu there was a standing feud between Wu and Yueh. In 495 B.C. 允常 Yun-chang, King of Yueh, died. Hoh Lu determined to take advantage of the period of mourning for the King and attack his enemy. Wu Tze-hsu strongly advised against war. To attack a neighbour State, while mourning for its king was contrary to

precedent, which was the equivalent of international law in those days. Wu said "It is true that not so long ago Yueh attacked us, and we are justified in retaliating, but to do so during the period of mourning would be unlucky; we therefore ought to postpone our attack for a time." Characteristically, Hoh Lu was unwilling to wait and launched an army of 30,000 men against Yueh. 句踐 Kou-tsien, the new King of Yueh, anticipated the attack and led his army to oppose the King of Wu at a place named 槠里 Tsui-li near the modern Kashing.

The army of the King of Wu impressed their enemies by their perfect equipment and steady discipline. It seemed impossible to break their ranks. Kou-tsien had in his army a dare-to-die corps of criminals; men whose lives were already forfeit and who were given a chance to redeem their crimes by some deed of desperate valour. They approached the army of Wu, unsupported, hoping that the enemy would break his array in order to seize these slaves for their own booty. But the warriors of Wu were not to be tempted and Kou-tsien began to despair of victory. Then one of his generals suggested an expedient, surely unknown in the annals of any other nation. Kou-tsien harrangue the criminal troops and asked them to sacrifice themselves for their country. They replied that their lives were already forfeit and that they were ready to do whatsoever their Lord, the King, should appoint.

Three hundred men were chosen and sent forward with their bodies bare to the waist and each holding a knife in his right hand. Instead of advancing against their foes with threatening cries they walked slowly forward and when close to the ranks of Wu each man deliberately cut his own throat. An uncanonical book says that some plucked off their heads and hurled them at the enemy before they fell; others allowed their heads to fall to the ground and they remained standing upright—a headless army. The whole story seems incredible beyond words and yet it is vouched for by all the authorities quoted above.

The army of Wu was horrified at the sight of this ghastly sacrifice. Their ranks were thrown into disorder and Yueh, attacking on the instant, won a complete victory. Hoh Lu was wounded in the foot. His big toe was severed and carried off with his shoe in triumph by the enemy. They carried him away but he died seven *li* from the battlefield. His last words to his son were "Do not forget to revenge my death on Yueh?"

夫差 Fu-ch'a, the new King of Wu, remembered his father's dying injunction. He posted a guard in the hall whose duty it was to say to his master each time he crossed the floor "Fu-ch'a, have you forgotten that the King of Yueh slew your grandfather?" To which he would reply "Yes, yes. How dare I forget."

SECOND WAR.

We now come to the second war between Wu and Yueh and here we part company from our principal authority, for the Spring and Autumn Annals dismisses this part of the history with the curt sentence "After three years Wu avenged itself on Yueh." The details of the story are supplied by Sze Ma-t sien and other historians.

The King of Wu set himself steadfastly to retrieve his fortunes. For three years he laboured at his preparations for another war. It was to be a naval struggle, and boats were prepared, and troops collected to sail down the canals, possibly our own Soochow Creek, and through the 太湖 Great Lake to attack Yueh.

Kou-t sien was informed by his spies of these preparations and, believing that attack was the best means of defence, he consulted his advisers whether it were not better to anticipate the enemy and be the first to strike. 范蠡 Fan-li, who was in Yueh, what Wu Tze-hsu was in Wu, with this difference that Fan-li is the type of the crafty, unscrupulous and, therefore, successful official, replied, "I have heard it said that swords are dangerous weapons to handle; war is the negation of virtue and a combat the last resort in diplomacy. He who practices secret and unrighteous diplomacy, who loves to use dangerous weapons and lightly places his own person in the extremity of hazard—God forbids it and he shall not prosper."

The words "I have heard" are the usual formula with which a Chinese adviser began a quotation from the sages. These words are taken from the writings of Sun Wu, an early writer on the art of war, whose book has been translated by Dr. Lionel Giles, Curator of Chinese Manuscripts in the British Museum, and published with a preface by the late Earl Roberts. He lived in the days of Hoh Lu and it is interesting to find him quoted as an authority so soon after his death. He is the earliest Chinese writer on the art of war whose books have come down to us.

Fan-li cannot be placed in a high rank as a Chinese statesman. He is not credited with any high moral principles,

yet the wisdom and sagacity with which he strives to dissuade his master from war is altogether admirable.

The King of Yueh replied, in Kaiser-like phrase, "I have decided" and ordered his ships to be prepared for action. The navies met in the Great Lake, which can be seen from the windows of the train when nearing Soochow, at a place called Fu-tsiao. A north wind blew and the ships of Wu had the weather guage. The navy of Yueh was destroyed and Kou-t sien, collecting 5,000 men—the remains of his army, retreated to a place named 會稽, Hwei-gi, where he was soon encircled by his enemies. There was no hope of breaking through, and, too late, he recognised the folly of his course. He said to Fan-li "I have brought this on myself by refusing to take your advice; what can we do?" Fan-li replied "If a man can be full and not be proud he accords with heaven and heaven will help him. If a man can be humble and yielding towards others then men will assist him. If a man be moderate in his ambitions the earth itself will be in league with him. There is nothing for it now but to appeal humbly to your enemy; tempt him with valuable gifts and, in the last resort, offer yourself to be his servant." Kou-t sien said "Yes" and sent his General Wen-chung 文種 to beg terms of surrender from Wu. Chung crept into the presence of the King of Wu on his knees and said "My prince, your defeated servant, has sent me, an unworthy ambassador, to plead for terms with you, our Master. Kou-t sien will be your servant; his wife shall be your concubine." The King of Wu was ready to acquiesce when Wu Tze-hsu intervened. He said "Heaven has given Yueh into the hands of Wu; do not accept their surrender." Wen-chung returned and reported the failure of his mission. Kou-t sien then decided to slay his wives and their children, burn his treasures, sally forth at the head of his men and die sword in hand. But Wen-chung expostulated. He said "P'i, the Prime Minister of Wu, is a covetous person. We can move him with a bribe; allow me to appeal to him." Chung was then sent with a present of fair women and rich gifts to P'i, who received them and introduced Chung a second time to the presence of the King of Wu. Chung knelt before the King and said "I pray your Majesty to forgive my master, Kou-t sien. He offers all he has for his life but if your Majesty will not grant him mercy he has determined to slay his wives and family, burn his treasures and die fighting. He has still 5,000 trained men at his disposal; your Majesty may triumph but the victory will be dearly bought." P'i reinforced the envoy's arguments. He said "The King of Yueh

is willing to become our vassal. He gives up all his treasures to enrich our kingdom; it is much to our advantage to accept this offer." The King was about to consent but Tze-wu again interposed. He said "It has been said that virtue should be continually nourished but evil instantly exterminated. The lands of Yueh lie along our frontier and its King is our natural enemy; why should we neglect this opportunity of removing a menace? If we allow this opportunity to pass we oppose the decrees of Heaven and strengthen a robber State. Kou-tsien is a wise ruler; Chung and Li able statesmen. If we let them go we shall repent it when it is too late." The King of Wu refused to hearken and granted the prayer of the King of Yueh. Tze-hsu went out and said "Yueh will take ten years to recover her man power, ten years more to train the next generation of soldiers; in twenty years Wu will be a waste." The prediction was literally fulfilled.

The king of Wu having raised the siege, Kou-tsien said to his General Wen Chung "Ah, I was nearly finished here." Chung replied "What matter? Tang, the founder of the Shang dynasty, was imprisoned in the Summer Tower. Wen-wang, ancestor of the House of Chou, was banished to Chou-li. Chung-er of Tsin had to fly to Tih. Hsiao-peh, of Ts'i, had to escape to Lu. Yet they all ultimately became kings. Looking at it in this light may not misfortunes turn to our advantage?"

According to most authorities Kou-tsien was allowed to return to his capital to set his affairs in order and then went a prisoner to Wu where, with his wife and his Prime Minister, Fan-li, he suffered the extremity of degradation, being made a scullion in the King's kitchen. By subserviency and even loathsome sycophancy he at last won the confidence of the King of Wu and, after three years, was allowed to return to his kingdom. Others hold that he merely sent hostages and was not himself compelled to go.

On his return home Kou-tsien resumed his reign, his heart burning with resentment against those who had humiliated him. He slept on a pallet of brushwood and hung a gall-bladder in front of his throne. This he would taste occasionally, to remind himself of the bitter bread he had eaten in captivity, and say as he did so "have you forgotten the defeat of Hwei-gi?" He committed the care of his army to Fan-li and made Chung his Prime Minister. He ate no meat at his meals and wore only one robe that he might set his people an example of economy. He himself ploughed in the fields and the queen spun at the loom.

He listened courteously to those reputed to be wise and welcomed strangers to his court. He helped the poor and comforted those that mourned, in everything, making himself one with his people. He issued a decree that old men were not to marry young wives. The parents of girls who had reached the age of 17 or youths of 20 who remained unmarried were to be punished, so that the man power of the country might be increased. Doctors were provided to attend women in childbirth. Those who gave birth to a girl were rewarded with a pot of wine and a pig's shoulder; those who bore a son, with a pot of wine and a dog. (Dogs were evidently commonly eaten in those days). Those who had three children were entitled to have them supported at the expense of the State. Those who had two sons had one cared for at the public expense.

At the end of seven years, he thought he was ready to lead his people to war in order to revenge himself on the State of Wu. His counsellor, Feng, dissuaded him, saying, "The kingdom has but recently recovered from the disaster of the last war. If we now begin to prepare food for an army and weapons of attack, Wu will be alarmed and trouble may come upon us. Moreover, the hawk never feints before he strikes; let us take it for our model. At the present time Wu is leading troops against Ts'i and Ts'in. There is more bad feeling between him and those States than between him and us. His ambition soars up to Heaven and even menaces the imperial house of Chow. He is restless and careless which leads to extravagance. This conduct will procure for us an opportunity of revenge. Let us ally ourselves with the State of Ts'i, make friends with Ts'u and have an understanding with Tsin. Wu's ambition will lead him lightly to make war and we, in alliance with those three States, can easily crush him." Kou-tsien said, "Very well" and decided on this policy.

Two years later, in 483 B.C., ten years after the rout of Yueh on the Great Lake, Wu decided to attack the State of Ts'i, which news rejoiced Kou-tsien, who came with a large retinue to wish his Suzerain good luck in the war. He brought rich gifts to the King and his courtiers, only omitting Wu Tze-hsu, who was his implacable enemy. The Court was greatly pleased with this welcome support from Yueh but Tze-hsu growled "He brings grain for our troops to fatten them like pigs for the slaughter." He remonstrated with the King saying "We should not embark on this expedition. I have heard that Kou-tsien lives so sparingly that he has never two dishes of meat on his table

at one time; he shares his people's labours and sorrows. Our quarrel with Ts'i is like a skin disease but Yueh is a pain at our heart. These feigned subserviences are but a scheme to accomplish the designs he has upon us. It would be wise to abandon the expedition against Ts'i and turn our arms against Yueh. Even if we conquer Yueh it will be like adding a few acres of stony ground to our inheritance that will bring us no advantage. Whoever heard of a physician who cured one disease by inducing another? Pan Keng* said to his people 'If you are† wilful and disobedient and play the traitor I will slice off your noses and exterminate you. I will leave none of you alive to perpetuate your seed in my new Capital.' It was thus that Shang rose to power. You, Sir, adopt a different policy and yet hope to attain greatness; is that not a difficult end to attain by these means?" The King would not heed the remonstrance but determined on the war with Ts'i. Wu Tze-hsu came out from the audience and said "The King will no longer heed counsel: in three years Wu will be a wilderness."

The expedition against Ts'i was successful and on his return the King rallied Wu Tze-hsu on his forebodings. Wu said "It is too soon to boast yet." The King was angry and Tze-hsu wished to commit suicide, but the king prevented him. The Prime Minister P'i, who was in the pay of Yueh, slandered Tze-hsu to the King saying "Wu Tze-hsu is outwardly loyal but really he is a cruel man. His father and brother were killed by the Prince of Ts'u but he did not care. Is it likely that he will care for you, Sir. You wished to attack Ts'i and he strongly dissuaded you. You carried out your intention and returned triumphant. He was annoyed that his prediction was falsified and so he minimises the result of your policy."

The King of Wu, wearied with the continual expostulations of Wu Tze-hsu, sent him on an embassy to Ts'i. Wu took his only son with him and when in Ts'i changed his name and entrusted him to the care of an official in that State: thus giving full proof of his belief that calamity was about to fall on the State of Wu and he desired that his son might escape the catastrophe. When he returned the King learned of this action and was greatly incensed because of it. He sent Tze-hsu a sword as an intimation that he should take his own life. When Wu received the sword he laughed grimly and said "It was by my aid that

* Quoted from the Shu-King. † 顓越 a pun on the name of Yueh.

your father became King. You were appointed heir to the throne on my intercession, and offered to halve your kingdom with me. I would not accept your offer and now you hearken to the voice of a traitor and send me to my death." He said to his servants, "Wu is about to be destroyed; plant my grave with Kia trees, the wood of that tree is good for coffins and these will be needed soon in Wu. After my death take out my eyes and place them over the East gate of the city (Soochow) that I may see the troops of Yueh enter to destroy it." He then took the knife and cut his throat.

When the King of Wu learned the purport of Wu Tze-hsu's last words he was furious and ordered the head to be severed from the corpse and the body to be sewn into a wine-skin and cast into the river. He apostrophised the dead man saying "Now, I have taken your head from your body, you will no longer be able to argue with me. Your body will float back and forth with the tides till your bones are bleached in the sun; what harm can you do me any more?"

But the people of Wu venerated the statesman who had served their King so loyally. They built a temple to his memory and one of the gates of Soochow is still called by his name. At Hangchow, too, the people say when the bore rushes up the river in its majesty and the great wave lifts its head threateningly, that Wu Tze-hsu is riding on the waters and menacing his old enemies with his wrath.

In the year 482, one year after the death of Wu Tze-hsu, there was an important meeting of the heads of States held in Honan at a place called the 黄池 Yellow Spring. This was an important event in Chinese history and is intimately connected with the final act in the wars of Wu and Yueh.

The Kings of Wu, Tsin and Lu met to discuss affairs of state but first there arose a question of precedence. The procedure at these conferences was something like this. The treaty, drawn up between the contracting parties, was laid on the body of an ox sacrificed for the purpose and was sometimes sprinkled with its blood. The representative of the leading State at the conference held the ear of the dead animal; the others standing round in some prescribed order. He then smeared some of the blood on his lips; each of the members of the conference did likewise, probably, to signify that they would maintain the sanctity of the treaty with their blood. From this "to hold the ox's ear" came to mean to secure the hegemony of the contracting States. Chinese papers spoke of Germany wishing "to hold

the ear of the ox" in Europe. The King of Wu claimed precedence on the ground that he was the descendant of the eldest son of the founder of the reigning Chow dynasty. The King of Tsin claimed precedence on the ground that he was descended from the more ancient Yellow Emperor. The struggle waxed so fierce that one of the generals of Tsin proposed to cut the Gordian knot with the sword. But another noted that messengers had arrived with tidings for the King of Wu from his home and that his countenance betokened some crushing sorrow. "Either his favourite wife, or, the Crown Prince is dead, or, Yueh has attacked Wu in his absence, they said." This shrewd surmise was right. The King of Yueh had launched an army of 50,000 men against Wu and seven messengers had been sent with an urgent call for the King's return. Fearful that the tidings would leak out and weaken his position at the conference, the King of Wu slew the men in his tent. By sheer bluff he carried his point and the treaty was successfully concluded.

But the news from home was of black disaster. The army of Yueh had advanced against Wu in two lines. The Crown Prince collected all available troops but the flower of the army had perished in the war with Ts'i, against which Wu Tze-hsu had protested so energetically, and the ablest Generals were with the King at the Yellow Spring.

With the Princes and leaders he watched the advance of the enemy. Suddenly one of the Princes caught sight of his father's banner, which had been captured by Yueh in a former war, being carried at the head of a detachment of troops. He cried out "My father's flag! One may not see his enemy and let him live." The Crown Prince remonstrated that if he acted precipitately he might bring disaster on the State. He refused to listen and hurled himself on the foe. He won a temporary advantage but the King of Yueh coming up with the main army, he was defeated and captured with the Crown Prince. Both were put to death. It was these tidings that were carried by the seven unfortunate messengers to the King of Wu while the conference was sitting, and it proves that Fu-ch'a was a not unworthy successor to the great Hoh Lu that he maintained a high demeanour, was given precedence at the Conference and withdrew through a crowd of enemies to Wu.

But the sands of time were running low in the glass. For a time Yueh was bought off with lavish gifts but at the end of three years he again advanced and besieged the capital (Soochow). Knowing that resistance was hopeless the King sent a general who repeated on this occasion the

procedure of 23 years before, when Wu was the conqueror and Yueh was suppliant. He advanced on his knees into the presence of the King of Yueh and said "Your servant Fu-ch'a opens his heart to you. In a former war he offended you at the battle of Hwei-gi; now he is at your mercy. If you, O King, insist on setting your foot on his neck he bows to your will but he prays that you will extend to him the same grace as he once showed to you in your defeat." Kou-tsien was moved to see the misery of the King who once held his life in the hollow of his hand and was inclined to be lenient. But Fan-li stepped forward and said "In the affair of Hwei-gi Heaven gave Yueh into the hands of Wu. Wu refused the gift and Heaven now gives Wu into the hands of Yueh. Dare Yueh oppose the decree of Heaven? Moreover, O King, you have toiled and schemed twenty-two years for this. Is all we have won to be thrown away in a day? He who opposes Heaven incurs the wrath of Heaven. The fate of Wu should be a warning to you. Have you forgotten the humiliation you suffered after your defeat? Kou-tsien said "Yes, that is all true but I cannot bear to look on the distress of the messenger." Fan-li replied "Your Majesty has already committed the conduct of affairs into my hands." He ordered the drums to beat the advance and said to the messenger "Go, Sir, or I will not answer for your safety." The messenger went out weeping.

Kou-tsien relented somewhat and sent a message to the King of Wu saying that he would allot an island to him in the eastern sea—probably one of the Chusan group—where he would rule over a hundred households and still maintain his status as a prince. The King of Wu replied "I am old. I cannot learn to serve another" and killed himself, covering his face as he fell because he was ashamed to look, in the world of shades, on the face of Wu Tze-hsu.

The King of Yueh buried the King of Wu and beheaded the traitor statesman P'i, who had been in his pay while he schemed to overthrow his country. He extended his kingdom to the north of the Hwai river, was recognised as "uncle" by the Emperor and given a portion of the sacrificial meat. He is the pattern of a successful ruler. He raised himself from the dunghill to be leader of the feudal Princes and made his kingdom the equal of any of the fighting States.

Fan-li went to the State of Ts'i where he prospered so well that his name is a synonym in Chinese for Cræsus. From thence he sent a letter to his old friend Wen-chung.

(letters must have been written in those days on slips of wood like the famous "Bamboo Books"). In it he said, "When the wild geese have fled the well-tried bow is laid aside; when the cunning hare is trapped the fleet hound is cooked. The King of Yueh has a long neck and a bird's beak. He is a man with whom one can share adversity but not prosperity; why not escape while yet there is time"? Wen-chung ceased to attend the Court on the plea of sickness but the wily King suspected that he meant to follow his friend Fan-li, and sent him the fatal sword with a note containing a grim joke. He said "You taught me seven schemes to be used to overthrow Wu. I accomplished the task with the use of three; do you imitate the former King (of Wu) and try the fourth." The fourth plan referred to was the scheme to harry and discredit the statesmen of an enemy State until they lost their standing and were driven to suicide. Wen-chung took the hint and died by his own hand.

Amongst the fair women given by Yueh to the King of Wu was the famous beauty 西施 Si-shih. None of the authorities I have given at the beginning of this article refer to her, but many legends have gathered round her name, and it seems certain that she was a historical person. There are two accounts of her end. One says that the King of Wu, realising that she had been his bad angel, threw her into the river when he was finally defeated. The other says that Fan-li, who had found her washing silk by a river stream, carried her with him when he fled to Ts'i. At any rate, she disappears from history with the fall of the State of Wu.

PRELIMINARY NOTES ON THE LITERARY BACKGROUND OF "THE GREAT RIVER."*

*(The initials B. D. refer to the "Biographical Dictionary"
by H. A. Giles.)*

By FLORENCE AYSCOUGH.

Much as one dislikes to open with an apology, to-night it is inevitable that I do so. As always happens when one embarks upon the study of a subject connected with China, one finds oneself in the centre of a maze from which endless paths radiate. To-night I can only indicate a few of the directions in which these paths stretch. It would take years of study to write intelligently on the subject of the Great River and these years I have not, as yet, been able to give, hence the Title I have chosen. What follows is in no sense of the word a "paper," but simply a series of disconnected "Notes" which may be of some future use. The amount of material available is overwhelming.

Sixth in size among the rivers of the World, the stream called by Westerners "Yangtze Kiang" 揚子江 is, without doubt, first in interest. This interest is not supplied by its natural features alone, but also by the extraordinary number of sites, important from an historical and literary point of view, found on its banks. To the Oriental mind, these Ku Chi 古蹟 or Ancient Traces impart a glamour of romance denied the large majority of Occidental travellers. A Bishop of Hankow tells the tale of a Japanese professor who came up the river in order to lecture at Boone University. The learned man arrived in a state of exhaustion, having hardly slept or eaten on the way, in his desire to identify the famous sites on either shore!

One may safely say that there is hardly a foot of ground between the river's mouth and its unexplored upper reaches, with which some legend, or incident in history, is not connected.

As far as the name is concerned the Chinese call the entire stream simply "The River"; "The Long River," or

* Read before the Society, 22nd March, 1923.

"The Great River"; using in each case the word "Chiang" 江. Different stretches, however, have specific names, and the "Yangtze Kiang" refers to the portion running past Yang Chou 揚州.

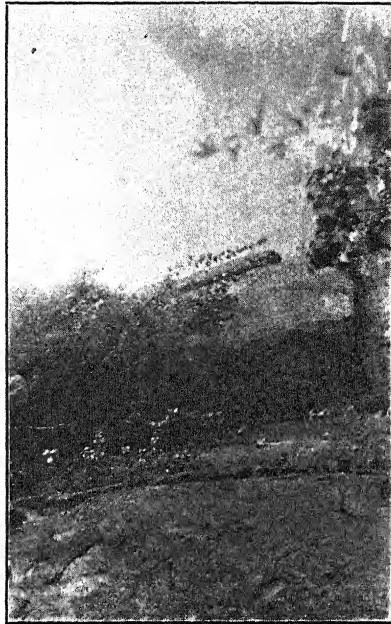
In its upper reaches the name Chin Sha Kiang 金沙江—River of Golden Sand is used, and those who, at high water season, have passed through the famous San Hsia 三峽 or Three Chasms, cannot fail to have been struck by the singular aptness of this name. When its source is released from the grim clutch of winter, the Great River descends, a raging, gleaming, torrent, of most marvellous colour. A colour impossible to describe. It is like molten copper, or, as the Chinese would say, "red brass" 紅銅.

If one looks at the profile map, published in Mr. von Heidenstam's masterly paper, "Growth of the Yangtze Delta," *Journal N.C.B.R.A.S.*, Vol. LIII, to face p. 24, the reason for this remarkable phenomenon is not difficult to understand.

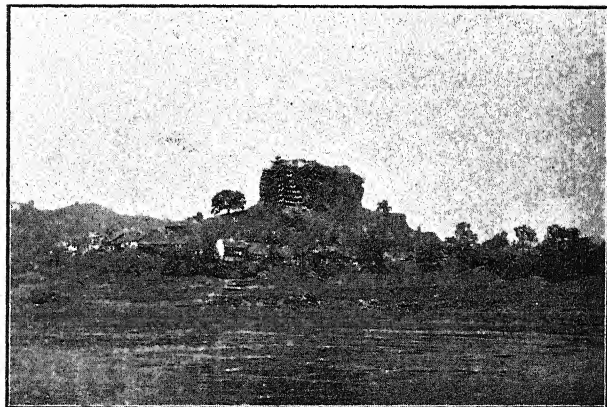
Starting at a height, 17,000 feet above water level, the river falls, before it has run half its course, to a point but a few hundred feet above the sea bringing down such masses of golden sand, that even the ocean, where it debouches, and the tributary rivers at its mouth, are highly coloured. To me the approach to what many people call the "Muddy Waters of the Yangtze" provides an ever increasing thrill of romance. Experience and study bring an overwhelming realization of what this colouration means.

My interest in the literary background has been largely stimulated by a study of Tu Fu's 杜甫 poems, and it is as through his eyes that I would treat the subject in these Notes.

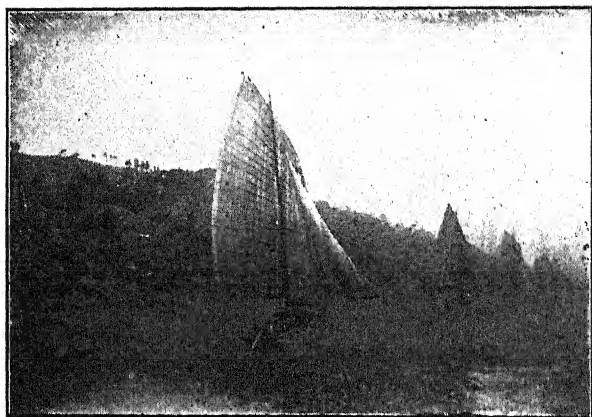
Shortly after the accession of the T'ang Emperor Su Tsung 肅宗 A.D. 756 and when the An Lu-shan 安祿山 rebellion was hardly ended, Tu Fu, who had been a captive with the rebels, made his way to the temporary Court—was received with acclamation by the Emperor, and appointed to the post of Censor. This post, however, he soon forfeited. His candor was such that the Son of Heaven could no longer endure his presence, and appointed him as a minor official at Hua Chou 華州. Tu Fu soon left this, and, with his family, made his way to Chêng Tu 成都 in Szechuen where he lived and where he built the famous Ts'ao T'ang 草堂 or the Grass Hut, still a popular resort. After five years spent here his patron, Yen Wu 嚴武 died: rebellions and disorders broke out: and he decided to attempt the return journey, to what he considered the civilized portion



TA KEU FROM PART WAY UP THE
T'AI-PO YAI



THE SHIH PAO CHAI



FLEET OF WHITE WINGED JUNKS



MIST ROSE, FELL, AND SLIPPED BEHIND THE PEAKS

of China, travelling by way of the gorges. So he and his family embarked in the first year of the Yung T'ai 永泰 period, A.D. 765, and proceeded down stream stopping at various places on the way. That autumn they reached Yün An 雲安 (present Yün Yang 雲陽), where they made the first long break in the journey.

A few months later they pushed on to K'uei Chou 夔州 where they lived for two years, and then pushed on again to the districts South of the T'ung T'ing Lake 洞庭湖 hoping to join relations at Chêng Chou 鄭州, but Tu Fu died while they were on the road.

The site of his tomb is still shown at Lei Yang 來陽, Hunan, but his body was moved, some years after his death, to the family burial ground in Honan.

The party consisted of at least five persons—Tu Fu, his wife, a daughter and two sons: it is not unreasonable to assume that they travelled in a boat such as is used to-day: nor that they met the same fleets of white-winged vessels that now sail up-stream. The trackers, too, can hardly have changed. There is no more marvellous sight on the river than the manipulation of junks by these men, whom Tu Fu describes in the poem "Tsui Neng," 最能 (Very Able).

Years ago Mr. E. H. Parker speaking of a river in Szechuen said: "It is only navigable in the not insignificant sense, that boats can go up and down"! The same remark might almost be applied to the Great River itself: here also matter has been subjugated to mind, and for centuries, boats have breasted the seemingly unpassable rapids on the upward journey, and whirled down stream at the top of high water.

The fishermen with their immense "butterfly" nets probably stood patiently on the rocks as the Tu family passed by, while I do not doubt that the little boys longed to ride the miniature horses peculiar to the province.

At Fu Chou 涪州, too, they must have noticed the boats with twisted sterns, built to negotiate the Crow River, Wu Chiang 烏江, which wheels into Kueichow province at such an angle that these sterns are found necessary. The water from the Wu Chiang is clear and does not fully merge with that of the Great River for many miles. The effect is most extraordinary.

One wonders whether the halt at Fêng Tu Hsien 鄆都縣 was long enough to enable the travellers to gaze awe-struck into the passage supposed to lead to the Palace of Yen Wang 閻王 himself? Perhaps the cult was not as

developed then as now, when a passport to the World of Shade can be bought for a trivial sum. A story told me in regard to Fêng Tu is rather amusing. My informant said that it had been customary for every official when taking up his post in the Hsien to descend the curious aperture, (which by the bye remains unexplained) and pay his respects to the ruler below.

"Only those who were perfectly sincere and upright could return"—the story-teller paused for a moment then added: "It was found necessary to close the well-head."

Below Fêng Tu the stream cuts its way through a terrible ledge upon which the head and shoulders of Kuan Yin have been carved and truly the protection of that gentle lady is most desirable.

Lower down again the immense pile of Shih Pao Chai 石寶砦 must have struck Tu Fu with amazement as it does us to-day. The great rock rises perpendicularly from a platform which, itself, is no mean height. The whole pile stands about three hundred feet above the river and is surmounted by a Buddhist monastery, which they tell me has suffered greatly during the last few years of fighting. A charming legend analogous to our tale of the Goose with the Golden Egg—is told of Shih Pao Chai.

It seems that at some date, unspecified, a miraculous stream of rice from a crevice in the cliff, supplied the priests with sufficient food for their daily needs. In the dead of night some avaricious soul sought to increase the supply by the simple means of enlarging the hole through which it came. But little imagination is required to guess the result—rice ceased to flow.

The river now changes its direction, and shapes its course to the North East towards Wan Hsien 萬縣. As far as I can discover, Tu Fu makes no mention of this beautiful spot. He was doubtless feeling too ill to care very much, as his "old sickness"—tuberculosis—became acute when he reached Yün An, but a few miles further on—Wan Hsien, however is intimately connected with his great friend and contemporary Li T'ai-po 李太白 who studied there in his youth. A Note in the Ming Shêng Ku Chi Ta Kuan 名勝古蹟大觀, a useful work published in the Tenth Year of the Republic reads:—

"T'ai-po Yai 太白崖. It lies five *li* west of Wan Hsien on the Hsi Shan. Li T'ai-po studied here so it was given his name. From the time of Sung, the Officials who have been appointed to the place have repaired and beautified it, in honour of the poet. Halfway down the hill, they made a square pool into which they led a mountain stream . . . The view from here is the most beautiful in the Prefecture."

True it is. In a deep niche in the cliff which towers above Wan Hsien the poet sits in effigy, freshly gilt, looking with a quizzical smile down the bend of the copper coloured river. An attendant on either hand stands ready to serve him with wine, one youth holds a flagon, the other a wine cup. Li T'ai-po himself might be pondering over the closing lines of:

DRINKING ALONE IN THE MOONLIGHT.

"Only those in the midst of it fully
comprehend the joys of wine
I do not proclaim them to the sober"

("Fir-Flower Tablets" p. 40.)

Wan Hsien is beautifully situated on either bank of a small river, which is almost dry at low water. At least so the "Yangtze Pilot" edition of 1914 states. Across it a famous bridge throws its single span, in a line of perfect harmony. Below this fine specimen of Man's handiwork, Nature has placed a natural bridge in the shape of a wide flat ledge known as the T'ien Shêng Ch'iao 天生橋. "Bridge Produced by Heaven," under which the water forces its way. The authors of the "Yangtze Pilot" became strangely confused in regard to this whole matter—the entry p. 388 reads: "*A small river, the T'ien Shêng Kiao, almost dry in winter divides the walled city from the extensive suburbs to the southward of it. . . . The T'ien Shêng Kiao is spanned by a semi-circular bridge, with no visible abutments, the single bow arch being surmounted by a covered pavilion. The freshets coming down the Yangtze and the T'ien Shêng Kiao raise the height of the river so much that it is said sometimes to overflow the bridge.*" The italics are mine. The river is called the Chü Ch'í. Unfortunately the Japanese Imperial Guide omits the Chinese Characters, the single span bridge is the Hsin Kung Ch'iao 新貢橋 while the ledge, of course, is called the T'ien Shêng, or sometimes Hsien Jên 仙人橋 Ch'iao.

There are many other interesting sites in Wan Hsien but these I was unable to investigate.

Tu Fu and his family were delayed four months in Yün An, where they arrived during the autumn. Although ill, he was able to observe the festival of Chung Yang 重陽 on the Ninth of the Ninth Month, with a friend called Chêng—"Eighteen."

The place as one passes it is very picturesque. I noticed a beautiful Palace of the God of Literature, also a Hall of Longevity with lovely green and yellow tiles of Ming type,

and a temple to the Great Yü 大禹, "without whom we should all have been fishes"! When this famous man drained the Empire circa 2205 B.C., he is supposed to have cut the Gorges, and thus released the torrent descending from Central Asia. There is another temple in his honour across the river from Chung Chou 忠州 and of that Tu Fu wrote:

THE TEMPLE OF YÜ.

The temple of Yü in the empty hills;
Autumn winds; slanting shadows of the setting sun;
A neglected court where hang oranges and pumeloes;
An ancient building with painted dragons and snakes.
Cloud vapours create a wall in the void,
There is the sound of water, passing over white sand.
From early days I have known of the "four conveyances"
(Now I see this passage) cut through to control the Three Pa.

Yün An itself lies on the left bank of the river and opposite stands a very beautiful temple to Chang Fei 張飛 whose bones are supposed to rest there. Blood Brother to Liu Pei 劉備, and Kuan Yü 關羽, with whom he took the famous "Peach Garden Oath"—he was a man of impetuous and uncontrolled nature. The popular story is that when he heard of Kuan Yü's tragic end he ordered that all the troops under his command should immediately put on mourning. Incensed at his unreasonable request the tailors set upon him with their scissors and killed him. Hence, ever since, tailors have been obliged to use scissors with rounded points! The cold light of historical accuracy shows, however, that two officers who were displeased with his arrogance, murdered him. At all events his shrine, which replaces one swept away by the flood of 1870 is very lovely, and the great characters on its façade 江上風清 "Upon the river the wind is pure," are a fitting motto for the place.

It is not far from Yün An to what was the meeting point of Shu 蜀 and Wu 吳, during the short but exciting period of the Three Kingdoms. This was at K'uei Chou-fu 夔州府, often referred to in poems as "The Barrier City." It formed the next stage in Tu Fu's journey. To a student of history, such as he, the approach to this site, thronged with spirits of the famous dead, cannot but have been stirring. In his mind's eye, he probably saw the redoubtable Kung-sun Shu 公孫述 who in A.D. 25 tore Szechuen from the Emperor Kuang Wu of Han 光武帝 and built the Pai Ti Chêng 白帝城—White Emperor's City, for his own protection. A white cloud resembling a dragon appeared to

him from out of a well, therefore, he chose white as his colour, and gave the City its name. The site is but a few *li* East of K'uei Chou-fu and is also intimately connected with Liu Pei and Chu-ko Liang 諸葛亮, of whom more later.

Here Tu Fu spent two years, writing continually. Twenty volumes of his poems remain with us, and, of these, five were written during this period. He was ill; miserable over the troubled state of the country; unhappy at the separation from his home and relations; and out of sympathy with the Szechueneze, whom he regarded as only semi-educated. Nevertheless he rejoiced in the marvellous scenery. Again and again he says "The manners and customs of the land are bad, the view—is triumphant"!

He gives many most interesting details in regard to those 'bad customs': women gathered firewood, and their fathers did not exercise sufficient care in arranging marriages: boys ceased their studies with the Lun Yü 論語 and began then to tie up parcels for merchants—and so on. Ill, and home-sick, he longed to travel on the Hsiao 瀟 and Hsiao 湘, Rivers of Hunan: nevertheless when the moment of departure came, early in the third year of Ta Li 大曆 he found it hard to leave—and as he himself says, "when the bamboo rope was loosed, I stood alone, sighing."

The poem he wrote while travelling from K'uei Chou to Chiang Ling 江陵 (near the Shasze 沙市 of to-day) is too long to quote, there are eighty-four lines closely packed with allusion. On this, the only journey the poet made through the Gorges, he knew what ancient sites he wished to distinguish: and was keenly alive to every passing occurrence.

At Chiang Ling where they arrived late in spring the party rested until the heat was over, then pushed on to Kung An 公安 and at the "end of winter" A.D. 768 reached Yo Chou 岳州. After a short stay of two or three weeks they continued, in the first month of A.D. 769, toward the South, and in A.D. 770 Tu Fu died.

Having followed the route taken, may we start from Yo Chou and travel back to K'uei Chou-fu? In this way we can examine the Three Chasms themselves in more detail.

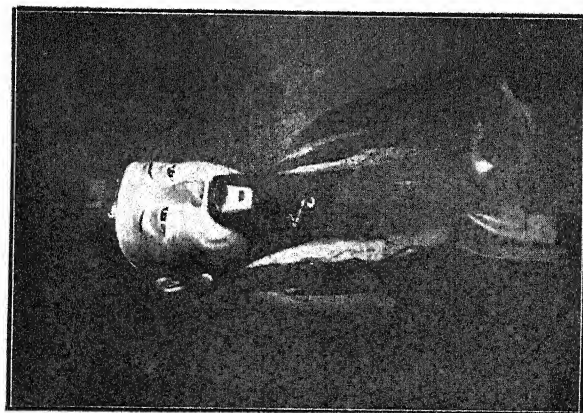
As to K'uei Chou-fu itself my own experience was the following. We arrived when dusk had already fallen, but as the guide-book spoke of a Shih Hsien T'ang 十賢堂—Hall of Ten Worthies containing portraits of ten famous men painted during the Sung period, we were anxious to find it. The account in my Note-book reads:

Went ashore in search of the Hall of the Ten Worthies, 十賢堂, entire population much interested but very vague. Followed a willing guide who took us quickly to the "Moon Tooth Street" and stopped outside a charming residence which proved to be the Tzū T'ang of the Chou family. One of the sons of the house, a courteous person of about forty, said "The Hall of the Ten Worthies, where is it? I do not know. I am a very young man and my father has not told me about it!" Retraced our steps to the old Fu Yamen, now in use by the Magistrate. . . . We went through Hall after Hall and finally reached a round monument at the top of the hill, which monument covers a well—and in this well Liu Pei's wife drowned herself in despair at his death. Lovely trees shade it, and it is a most interesting spot, but *not* the Hall of the Ten Worthies! We looked blankly at one another when a cheerful man in a bright blue turban stepped forward and said he knew what we wanted—off again, down the hill, through the Halls, up the hill to the North Wall. We passed a fine façade with Yo Fei's name on it and determined to investigate on the way back; arrived at the goal, the man with the Blue Turban showed us a stone pool. He had misunderstood the words we said for "Shih Tang"! 石塘 But it was fortunate, as this stone pool stood in one of the most important "sites" in K'uei Chou—the place where Tu Fu lived and wrote during the last four years of his life.

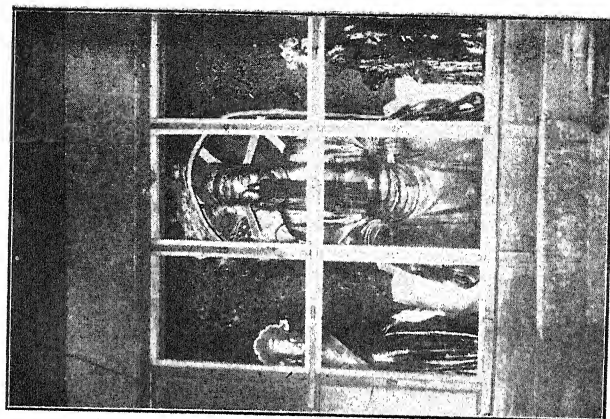
The temple to Yo Fei is in bad repair but very beautiful. The tablets to him and to Kuan Yü stand together and are equal in size, so must have been placed since the Republic. A very fine Pai Lou of porcelain tiles, green and yellow the predominating colours, stands on the first terrace, it has a frame of the broken tiles so much used in Szechuen, which soften the colouring and add to the effect. It is tragic that the building is falling to pieces, it is certainly not later than Ming.

The streets of K'uei Chou are narrow and dark. High up in the town which, itself, stands on an eminence, is a tablet showing the place reached by the bad flood of 1870. Broken blue and white porcelain mosaic is very generally used, and is most picturesque. Fish tail boats lay by the foreshore.

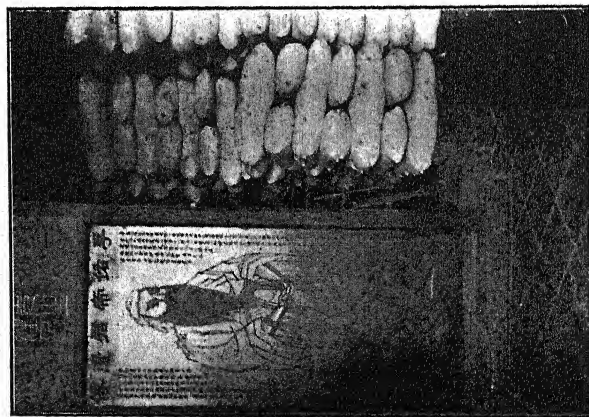
Yo Chou stands at the entrance to the T'ung T'ing Lake, it is therefore a "water gate" to Hunan, and the vast region beyond. A very beautiful "Lou" built over the West Gate commands a wonderful view—and has been famous for centuries as an "ancient site." It was built by Chang Yüeh



TU F'U
FIGURE IN TS'AO T'ANG AT CHENG TU



LI T'AI-PO
FIGURE AT T'AI-PO YAI, WAN HSIEN



LU TUNG-PIN, FIGURE AT YÖ YANG LOU



THE GATEWAY TO THE WEST

張說 a poet and statesman who died while Tu Fu was a boy—(see B.D. No. 134)—and has been repaired many times since then.

Fan Chung-yen 范仲淹 (see B.D. No. 535) whose grave is near Soochow by the cleft of "Fat Man's Misery," wrote a long essay upon its beauties and this is carved on wooden panels which stand in the central hall. The Japanese Guide-book published in 1915 says: "This essay as well as a poem by Tzū-mei 子美 both written in large characters may be seen to-day hanging on a wall of Yo Yang Lou 岳陽樓"—(Tzū-mei is Tu Fu's fancy name) but I was not able to find the poem. The soldiers, who fill the place, and whose rice is piled in bags from floor to ceiling, knew nothing of it,—nor did they care. However it may quite easily be concealed for the moment.

The commentary to Tu Fu's work states that although many poets have written on this theme, the only person whose poem can compare with Tu Fu's forty characters, which "have the width and grandeur of the lake," is Mêng Hao Jan 孟浩然. It further states that these were both written on the wall of the Lou—Tu Fu's to the right of Mêng's—and that other people did not dare to inscribe their efforts by the side of such work.

CLIMBING THE YO YANG LOU.

By Tu Fu.

In years past I have heard of the T'ung T'ing Water;
Now I mount the Yo Yang Lou.
Wu and Ch'u burst open to East and South;
Heaven and Earth float before me, by day, by night.
From relations and friends not a word;
With my old illness I was in the lonely boat;
(There were Horses of Jung to the North of the Barrier Mountains;
Leaning on the railing my tears flow in an unending stream.

Evidently the fame of Chang's beautiful building spread quickly, and people from far and wide came to see it. One of these was Lü Tung-pin 呂洞賓 (see B.D. No. 1461) who later became immortalized, and is now one of the most popular of the Pa Hsien 八仙. He is supposed to have visited the Lou three times and to have grieved that no one recognized him. The story as told in the Hsü Hsien Chuan 續仙傳 is that Lü Tung-pin was resting at the Pai Yo Ssü, White Peak Temple in Yo Chou when suddenly a little old man came down from the topmost branch of a

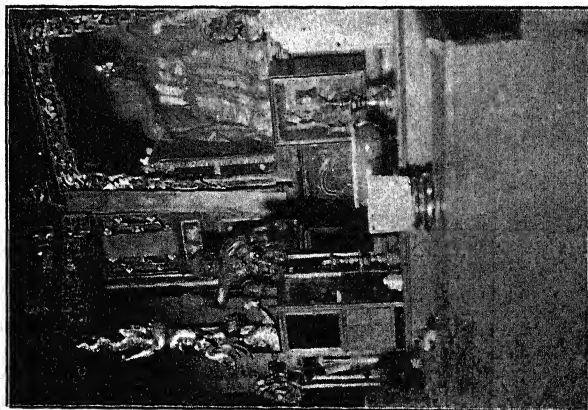
fir tree—he said: “I am the Sung Ching or Pine Elf 松精 and seeing you, Teacher, approach, felt that as a host in this place I should come and welcome you.” Lü Tung-pin who was rather annoyed at the lack of attention he had received was pleased with the attention of the Elf and wrote the following quatrain on the wall:

Alone I came, alone I sat,
Nowhere do people of the World recognize me.
There is only the Elf from the old tree
Who understands clearly, that an Immortal passes by.

In the second storey of the Lou is a shrine to the Saint, which shows the little Elf in attendance. In the main hall, below, stands a stone stéle just over six feet in height well described by Dr. Yetts in the Burlington Magazine for September 1921—he says:

“A rubbing obtained when I visited Yochou in 1909 is here reproduced. The stéle is headed with six characters: *Fu yu ti chun i hsiang*, which literally translated, mean “Handed down portrait of the Divine Prince and True Protector.” The title here used is one that was conferred on the *hsien* at the beginning of the fourteenth century by the third emperor of the Yüan dynasty. The story told in the inscription surrounding the figure is briefly as follows. In A.D. 1509 the reigning emperor dreamt that Lü Tung-pin appeared to him. Accordingly he ordered that those members of the Han-lin Academy who were competent artists, should prepare portraits of the *hsien*. Not one of them having succeeded in obtaining a satisfactory result, the emperor issued a public proclamation calling for painters of merit to undertake the task. In response there came one day a Taoist priest to the family residence of Han-ch’uan Kung, who held the high office of a Senior Censor. The Taoist asked for a piece of painting silk and then and there completed the required portrait. He saw, however, that, although the work was excellent in other respects, he had made a superfluous stroke of the brush in drawing the right foot. So he gave it to Han-ch’uan, and called for some more silk on which with masterly speed he executed another portrait more perfect than the last and meet for presentation to the emperor. What was the amazement of Han-ch’uan to observe that it was the artist priest himself that the two pictures portrayed! The emperor, on unrolling the scroll, was filled with delight at the fidelity of the likeness and urged Han-ch’uan to obtain the Taoist’s attendance: but no trace of him could be found. The painting given to the Censor was handed down as an heirloom in





LU TONG-PIN AND THE PINE ELF
IN YÖ YANG LOU



STELE ERECTED IN YUNG AN KUNG
BY PAO CHAO

the family, which, it may be remarked, is a distinguished one that has contributed several great men to the mandarinat of China, including the Viceroy Chang Chih-tung 張之洞. A tracing of it was obtained by an official named Han Ch'ing Yün, who, when in 1901 appointed to a post in Hunan, undertook the restoration of the Yo-yang Lou. Being an ardent votary of Lü Tung-pin and mindful of the tradition connecting him with the spot, Ch'ing-yün caused a copy of his tracing to be incised on a stone slab and displayed there for the benefit of the public. This is the monument from which our rubbing was obtained."

Another stéle which is far more artistic is placed in a pavilion, with a lovely turquoise roof, South of the main hall—paraphrase of the inscription reads:

"Erected by a man named Wang of Shaoshing, Ché-kiang. He relates: 'In the Spring of the Chia Tzū year of Tung Chih, A.D. 1864, I had the portrait of the Hsien cut and afterwards I was not happy about it, as it was done in the ordinary style, showing Lü Tung-pin with a two-edged sword like a military person, and I thought over how one could obtain a real portrait. There was no way.

'Once when I was slightly ill I dreamt that a Taoist appeared to me holding in his hand a date, of great size. He came floating on the air. I asked his surname and name, he did not reply. He only picked up two cash which were suspended to his girdle and showed them to me. I wakened, but could not understand the meaning of what had taken place. The Official Kuan Wén when he heard this said; 'The name of the visitor is expressed by the cash. In the centre of the coins is an empty square. If the squares are placed one above the other you have the surname of the Hsien 呂 Lü. If the two are put together you have his name 回 Hui. (One of Lü Tung-pin's hao was Hui Tao Jen 回道人 Hui the man of Tao.) It carries the meaning of a reply. The date of great size, is one of those which grow in the land of the Immortals, and is shown as a symbol that the person who holds it is a Hsien.' Kuan further said he felt this must be so and begged me to quickly make another picture. Therefore I gathered two or three friends of the same manner of thinking and we completed the affair. I reverently had the picture cut on stone—thus showing to those who come after the true picture of the Hsien. I, Wang Chi 王奇, write these words.'"

Miraculous portraits seem to be a hobby with the Immortal, as only last month one is supposed to have been obtained by means of photography in Hochow, Kansu, see

North China Daily News for March 10. I hope to obtain a copy of this which will complete the chain to the moment—the note reads:

“Hochow, Kansu, February 19, 1923.

“This city has come into possession of a curious photograph which is not placed on exhibition in our local artist's gallery, but on the contrary, is found in the Taoist temple of Ten Thousand Years, on the hillside to the West of the city. It is supposed to be a likeness of Lü Tsuh or Lü Tung-pin, a Taoist deity, and thereto hangs a tale. The story is a weird one, and is evidently intended to stir up a lively interest in the hearts of the faithful.

“The narration runs on this wise. A letter purporting to have come from Shanghai some time since, gave directions as to what should be done in this particular instance. These were followed and resulted in this picture. Somehow this information reached a certain Mr. Têng, a Hochowite, in the government employ in Lanchow, who was told that, at a particular time on a designated day, he should observe the heavens and his efforts would be rewarded by seeing the god in the clouds: this to be followed by the use of his camera. This gentleman is very high in the esteem of his fellow-townsmen on account of his literary attainments, and in things religious one learns he is an ardent disciple of China's ancient cults. However, more in detail concerning this matter. On the top and sides of the photo words to the following effect are written: ‘The Likeness of the Ruler who Protects and Can Be Depended on, Respectfully Making Prostrations at the Mountain Gate in the Monastery of Mani at Uchuen, Lanchow, from one to three o'clock p.m. on the seventh day of seventh moon.’ (The Virtuous Righteous Altar is also mentioned).

“Lü Tung-pin has a temple specifically dedicated to him inside the city, where he holds supreme sway. Thither people resort to make vows in order to have their ailments cured.”

The stretch of country between the T'ung T'ing and the point called by poets the Ching Mén 荆門 or Furze Gate is perfectly flat, and to the eye that sees, but does not register may be uninteresting, but when one knows that below one, the World is in the making, one gasps—it is not strange that Capt. Gill who compared d'Anville's Maps with those of Blackiston, found the greatest difference in conformation here.

Ching Chou 荊州 near the port of Shasze is the site of the “Chiang Ling” so often referred to in poetry. Before he became Emperor of Shu, Liu Pei held an official post in the prefecture. It was at this time that he married Sun Fu-jen, sister of Sun Ch'üan of Wu. She, it will be remembered, was far more interested in her brother than in her husband, and hurt Liu Pei deeply by bringing in her cortège from Wu, able Generals and also a band of Amazons. The marriage is supposed to have taken place on the site of the present Kan Lu Ssu 甘露寺 at Chin Kiang where the lady's “dressing terrace” is still pointed

out. Their subsequent adventures are told in the well known play "Hui Chiang Ling"—near Shasze lies the Liu Lang P'u 劉郎浦 which Liu Pei wished the lady to cross.

Beyond Shasze foothills begin to appear, and suddenly the sheer wall of the Tiger's Teeth Gorge cuts the foreground; the first hint of limitless force.

At I Chang. 宜昌 among other famous Ku Chi, there is the well known San Yu Tung 三遊洞. Here follow extracts from my Note-book:

To the N.W. of the city (Ichang) lies the San Yu Tung. The interior is three "chien" large. The entrance allows only one person to pass at a time. Inside there are stalactites which extend from the top to the bottom like bamboos. In the time of the T'ang dynasty Po Chü-i, 白居易 with his younger brother Po Chih-tui 白居易 and Yüan Chên 元稹 paid it a visit and all wrote poems about it. During the Sung dynasty Ou Yang Hsiu, 歐陽修, Su Tung-po, 蘇東坡, and his younger brother came and Ch'ing Yun, who, when in 1901 appointed to a post in Hunan, also wrote poems. The Ichang people call the first group Chien San Yu 前三友, the second Ho San Yu 後三友.

May 28.

It was a delightful afternoon, the water in the glen clear and pure; the hill-sides jade-green; and the cave itself thrilling. The characters on the entrance arch read "Hills and Water Clear and Harmonious." It is enough.

The names of three Europeans, Anglo-Saxons, are written on the ceiling of the cave. J. H. Grayson, T. Liddell, I. Duff 1849!!! Who were these "San Yu" and where did they come from at that date?

Then we walked over the hill. The sun was low enough to blaze with light and as we watched—a tiny dot suddenly appeared in that vast Gate-way to the West—the "Mei Ren" slid through before our eyes. By the time we reached the bottom of the hill she had covered the distance in the Gorge and throbbed past giving us her terrible "wash." It was quite unnecessary to adjure our boatman, as we did, to 'hsiao hsin', 'hsiao hsin'!!

May 29.

Sailed 4.30 a.m. If any doubts existed as to the seriousness of navigation on the upper reaches of the "River of Golden Sand" one glance at the faces of those on the Bridge would dispel them forever.

The enormous bulk of the captain filled the centre: at one end, the Chief Officer, slim and grave—his first journey: on the Port side the Pilot, his face the colour of

Ming ivory; impassive; immobile. He was practically motionless; with the exception of the direction he gave with his right forefinger. In the background three helmsmen.

No one spoke, the only sounds were of the rushing, swirling, eddying water; of the panting engines; or the sharp call of the engine-room bell, in answer to a signal from that dark forefinger.

Up, up, through the Ichang Gorge. The light became less grim; mists rose, fell, lifted, and slipped behind the peaks; through the Great Gate; on, and on, we throbbed, until the Yellow Ox stood above us.

Three dawns shine upon the Yellow Ox.

Three sunsets—and we go so slowly.

Three dawns—again three sunsets—

And we do not notice that our hair is white as silk.

("Fir-Flower Tablets" p. 72 and note 89.)

So wrote Li T'ai-po about twelve centuries ago. Even to-day our progress is not rapid.

Soon we reached the Deers Horn rocks, Upper and Lower, Tu Fu writes:

"When we passed the Deer's Horns Rocks, we were assuredly passing through danger,

When traversing the Wolf's Head, it was as though we trod on his dewlap.

How is it possible not to change colour, when crossing the evil rapids?

To sleep on the high pillow, would show that one was unduly confident, and regarded one's person as but trivial.

Books of poems, and books of history, were all over-turned, and thrown into disorder;

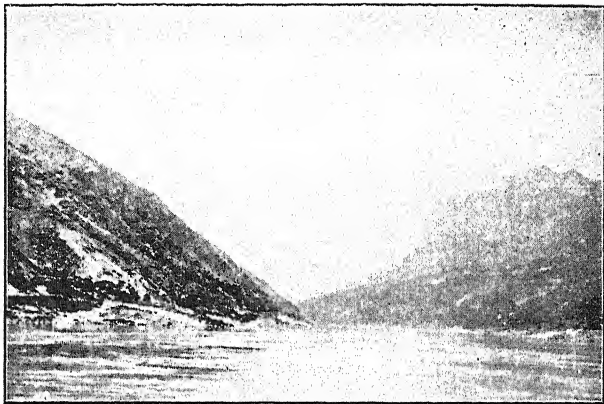
Of things packed in bags—half were wet, and crushed,

From the precipice of life, we looked down giddy and anxious;

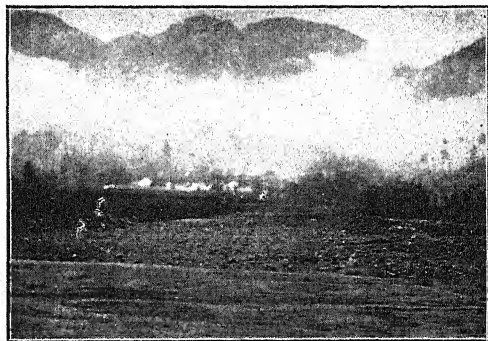
At any instant we might be in a desperate situation."

The Deer's Horns are very evil places at certain states of the water—so is the Kung Ling Tan 崧嶺灘. The Official Pao Chao (see B.D. 1620) of whom I shall speak later was capsized when passing through this reach, his two sons and some of his suite were drowned and he, a broken hearted man, retired from public life.

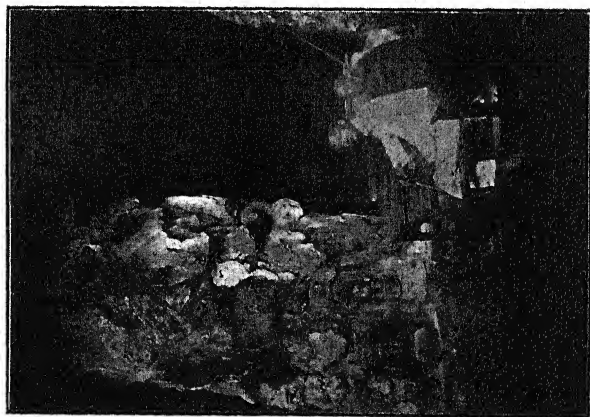
There had been excessive rain for many days, the river narrowed again, the hill-sides in their newly washed beauty, were close to us, and the cascades made a most extraordinary effect. Each one was filled to its utmost, and the colours were more astounding than can be described. Deep red, pale red; Deep copper, pale copper; straw colour and bright gold; streams of jewels flowing down the rocks.



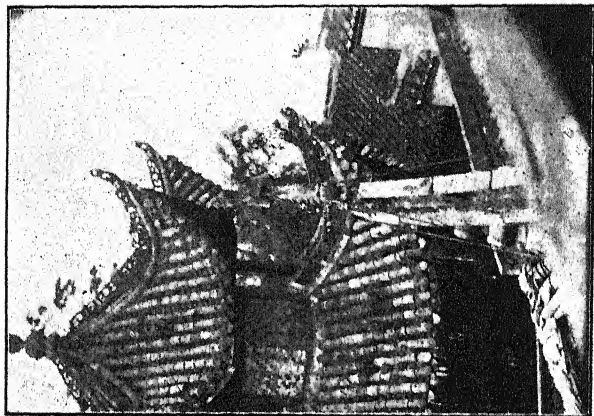
THE YELLOW OX



VILLAGE BELOW THE YELLOW OX



SAN YU TUNG



SOUTH PAVILION YO YANG LOU

The passage became narrower, and still narrower, until we entered the Gorge of the Military Code and Precious Blade, commonly known after its upper exit as Mi Tan. To quote the prosaic "Yangtze Pilot":

"The Gorge is about one and a half miles in length and a quarter of a mile in breadth. On each side are vertical cliffs rising from 1,200 to 1,500 feet above the river, but inshore to 3,000 feet."

To us these definite details were as nothing, we knew that the famous San Hsia were near, and waited breathlessly. As we waited, there came a really thrilling moment, when we met another steamer in the slit through the "Fire and Smoke Rock." For a tense moment the Captain stood with his hand on the signal cord the Pilot implored him to do—I don't know what: He was perfectly still until his mind was made up, he blew two blasts, and we practically halted below the rocks—the other ship slid swiftly by. Of this place it is said that water rushing past can be heard for several *li*.

The entrance to Wu Hsia 巫峡—The Sorceress Gorge, first of the famous Three, was gloomy and awe-inspiring; it began to rain heavily; the soil was ruby red; the trees deep tropical bluegreen; the Great River itself kept its unique exquisite shade—that indescribable rosy copper, a gift from the sands of Tibet.

The Gorge takes its name from a very ancient story told by Sung Yü 宋玉, the nephew of Ch'ü Yuan 屈原 circa 300 B.C. The preface to his Fu reads:

"Formerly, Prince Hsiang 襄王 of Ch'u travelled with Sung Yü to the Terrace of the Cloud Dream within view of the Kao T'ang. Above there were only filmy clouds, and rocky peaks rose sheer. Suddenly the appearance changed; every moment it altered; it was endlessly transformed. The Prince questioned Yü saying; 'What is that film of mist?' Yü replied; 'It is called the Cloud of Dawn,' the Prince said 'What is the Cloud of Dawn?' Yü answered; 'Formerly the First King (i.e. Huai Wang 懷王 of Ch'u) journeyed to the 'High Embankment.' He felt weary, and lay down to rest by day. In his dream he saw a woman who said, 'The Unworthy One is the lady of the Sorceress Mountain; she is a passer-by on the High Embankment. She heard that the Prince travelled there, and is willing to place the pillow, and spread the sleeping mat. Therefore the King loved her tenderly. When she was about to go and leave him she said; 'The Unworthy One lives on the Southern slope of the Sorceress Mountain; high hills, which look to the four quarters, separate us; we can only meet by means of the sunrise clouds and the sunset showers. At every sunrise, at every sunset I will be below the Southern Terrace.' At Dawn, when the sun passed the horizon she was seen according to her words, therefore a temple was established, and called the 'Cloud of Dawn.'"

The King said; "When the Cloud of Dawn first rises, what is its form?" Yü replied saying; "When it first rises, its vigour is like the pine, erect, lofty; a little later it comes nearer, it is brightly illuminated, it is like a beautiful woman who raises the sleeve of her robe to ward off the sun's rays, who gazes thoughtfully into the distance. Suddenly the form changes, and in an instant it is like a chariot with four horses; like a standard with fluttering banners; refreshing like wind; cool as rain; when the wind stops blowing and the rain clears away, the cloud has no place."

The King said, "May Ourselves proceed now to see the place?" Yü answered: "It is possible." The King asked: "How shall we go?" Yü replied: "The place is high and brilliant, from the top one can look far off; the view is wide and all-embracing. When the Ten Thousand creatures first existed, it was linked with the Heaven above. Looking down one sees the whirling waters of meeting streams; it is beautiful, unusual and very grand; one cannot estimate, or praise it sufficiently." The King said: "Try and write a Fu upon it for Us." Yü replied, "Aye, Aye."

A short distance above the entrance, Hupeh and Szechuen divide at Pu Tai Kou 布袋口. Not far from here is Chü Yüan's whirlpool and his house stood North of Tzū Kuei hsien 梯歸 in the hills.

On the left bank of the river, the Twelve Peaks rise sheer from their bases. Even the names are full of poetry, and it is not in the least difficult to imagine the Fairy Lady floating near the summits. The names are:

Gazing at the Red Glow on the Clouds (望霞)
 The Kingfisher-green Screen (屏翠)
 Clouds of Dawn (朝雲)
 Pine-trees on the Round Topped Mountain (松巒)
 Where the Immortals Assemble (集仙)
 Where the Cranes Collect (聚鶴)
 The Pure Altar (淨壇)
 Rising and Ascending (上昇)
 Rising Clouds (起雲)
 Flying Feng Huang (飛鳳)
 Climbing Dragon (登龍)
 Spring of the Sages. (聖泉)

At the top of the Gorges is a spot full of romantic interest: the village where the lovely daughter of the Wang Clan, known as Chao Chün 昭君, was born and brought up.

Her story as given in condensed form, Note 79, "Flower Tablets" is taken from the Ming Yüan Shih Kuei, 名媛詩歸, a book devoted to the biographies of famous beauties. This tallies with that given by Giles, B.D. 2148, and the entry in the "Jên Ming Tzū Tien 人名辭典" "People's Names Dictionary," published in 1922 by the Commercial Press. Mayer in his "Chinese Readers Manual" Part I, No. 45, gives the story as rendered by Sir John Davis in a play "The Sorrows of Han," and then continues: "The actual historical fact, as narrated

in the 'T'ung Kien Kang Muh 通鑑綱目, is that, in 33 B.C. the Emperor cemented an alliance with the Khan of the Hiung-nu, by bestowing upon him in marriage, on his visiting the Court, the lady Wang Chiang, called Chao Chün, who on reaching the country of her adoption, became recognized as queen with the title of Ning Hu.'"

Poets and painters, generally speaking, refer to the historical version, Li T'ai-po's poem "the Honourable Lady Chao" is on p. 62 "Fir-Flower Tablets." The one by Tu Fu I do not think has been translated before. A rough draft reads:

CHANTING THOUGHTS OF ANCIENT SITES BY TU FU.

Innumerable hills, a thousand ravines, reach to the Furze Gate.
(Among these) stood the village where the Bright Concubine was
born, and grew (to womanhood)
She went from the Violet Terrace—far off to the Moving Sands of
dark Northern Wastes.

In the yellow dusk, only her grave mound keeps the green colour.
The painted picture kept recognition from the Spring wind face.
It is vain to expect the jade girdle ornaments of (her) returned
spirits to tinkle in the moonlight night;
For a thousand years the Pi Pa has brought forth Barbarian's airs.
One can hear clearly in the sound of the phrases, the bitter
resentment and loathing (of Chao Chün).

Taken from Vol. 13. p. 17 of Tu Fu's Poems edited by Wu Tang, in A.D. 1873.

The Furze Gate is opposite I Tu Hsien, a city lying below Ichang, and guide books are most definite as to the position of the village where she lived. It lies forty *li* North-East of Kuei-chow 歸州 (not K'ueichowfu) (夔州) at the upper entrance of the Wushan Gorge.

After she reached her home among the "Barbarians"—they were well-named—Chao Chün wrote a most pathetic letter to the Emperor. It is too long to quote, but in it she protests her undying loyalty and begs Yüan Ti to care for her family.

This he did. When he discovered Mao Yen Shou's perfidy he sentenced the painter to death, and confiscated his fortune for the benefit of Chao Chün's family. One may hope that they were comfortable, the price their daughter paid was appalling!

After the death of her husband she asked the following question of the Heir Apparent "Will you follow the custom of the Han—(i.e. China) or the custom of the Hu?" (that is of his own tribe) he replied: "The custom of Hu." Whereupon she took poison and died. This terrible custom

was that a succeeding Khan should marry his father's widow.

Just above Chao Chün's village stands the Yang T'ai where the Fairy Lady is supposed to have met the Prince of Ch'u; and on the other bank is the Chan Lung T'ai 斬龍臺 where, so a legend goes, she appeared to the great Yü and gave him a book. After studying it he was able to cut the Gorges. It was probably before he received this tome, that Yü tried, without success, to bring the river through the "False Gorge," which opens up so temptingly before one that the sudden northerly swing into the Chü T'ang, 壑塘 better known as Fêng Hsiang 風箱峽 or Wind Box Gorge, causes a gasp of surprise.

The stretch of the Chü T'ang Gorge—literally Chasm of the Terrifying Embankments—is intensely dramatic. It is difficult to speak of in a few words. So many spirits of those who have gone into the Great Beyond must revisit it. From its height the gibbons cry, and as is well known, if their wail be heard three times, men's tears must stream.

The Chü T'ang, is only four miles in length but forms a "Heaven-made Danger," for the protection of Szechuen. It is well called the "Water Barrier."

At its upper end Mêng Liang's 孟良 ladder is pointed out—holes in the rock 14 inches square and two feet deep in which this brave general is supposed to have placed posts, so that his men could scale the cliff.

Mêng Liang was a General who (with his brother-at-arms Chiao Tsan 焦贊) followed Yang Yen Chao in the time of Sung, T'ai Tsung, A.D. 976-997. The three men were as devoted to each other as if they had been actual brothers—a famous play called Mêng Liang Tao Ku 孟良盜骨 treats of their adventures. The main outline of the plot runs as follows; Yang Yen Chao's father Yang Yeh 楊業 had met his death fighting the Ch'i Tan 契丹, near the present site of Peking, and his body was placed in a cave. Yang Yen Chao whose high position as an Official did not permit him to leave his post, deputed Mêng Liang to go and recover Yang Yeh's bones. Chiao Tsan was much disturbed at the idea of Mêng Liang's making this dangerous journey alone, so followed him by stealth. Mêng Liang reached the cave, recovered the bones, and was preparing to start back, when Chiao Tsan, who had also entered the cave, made an exclamation of joy. Startled, and fearing an enemy, Mêng Liang turned, and with one blow of his axe laid Chiao Tsan's head open. When he discovered that he had killed his "Younger Brother" he no longer desired to

live, but realized that the bones he carried, must be delivered; at that moment an old man beating a gong passed by, who spoke the language of the Han (Chinese)—not of the hated Manchus—he said that he had followed Yang Yeh to this far off frontier and had been left there after Yang Yeh's death. "Do you long for home?" asked Mêng Liang. "Ah yes," replied the man. "Then go to the Yamen of the Yüan Shuai who will receive you well—do not kneel before him until you have delivered this burden, it is he who should kneel before you." Then entrusting the old man with Yang Yeh's bones, Mêng Liang killed himself.

When Yang Yen Chao heard the sad story he was overcome with grief, and shortly afterwards he, also, died.

The reason Mêng Liang was obliged to scale the cliff was, that at night, and in times of danger, a chain was stretched across the river, and securely fastened. The iron pillars which held it, can still be seen, and I have heard that the chain, itself, lies in a cave below the Pai Ti Chêng.

In addition to this man-made protection, there is a remarkable rock placed by Heaven, as tho' it were a sentinel.

This is the Yen Yü Tui 鷁瀕堆. The whirling Water Rock—called by Europeans for some unexplained reason, the Goose Tail. At low water, it towers out of the river bed to a height of ninety-six feet, according to the figure given by the Yangtze Pilot. Poets say two hundred!! At the top of high water, it is often covered, and then the District Magistrate forbids junks to travel. It is referred to by poets again and again. The boatmen say: "When the Yen Yü looks like a horse, the Chü T'ang cannot be descended. When the Yen Yü is like an elephant the Chü T'ang cannot be ascended!"

In closing I must speak of the two men whose spirits must, most frequently, return to the Terrifying Embankment. I mean Liu Pei and Chu-ko Liang. The Ruler who was willing to hear wise counsel. The Minister who was absolutely devoted—so completely did they act in unison that shrines to the Minister are always placed beside those to Liu Pei. Of the one at K'uei Chou, Tu Fu wrote:

(WU HOU MIAN) TEMPLE OF THE MILITARY MARQUIS.

In the temple which remains, the vermilion and green are old;
On the empty hill, grass is long, the trees are thick.
(It is as tho' one) still heard the words (of Chu-ko Liang, not to
desert) the Later Lord.
Not again to lie at Nan Yang.

The "Later Lord" as Liu Pei's worthless son was called did not merit the marvellous fidelity he was shown.

It will be remembered that Chu-ko Liang was very anxious that Liu Pei should form an alliance with Wu, that they might together annihilate Wei. For once, however, Liu Pei refused to acquiesce with his counsellor—who shall say how much wounded vanity, and resentment, had to do with this? One knows that the Lady Sun's treatment of him had always rankled in Liu Pei's breast. At all events he insisted upon fighting Wu. The Frontiers met at the White Emperor's City, and here Chu-ko Liang placed his famous defence, the Pa Chên Tu 八陣圖 Diagram of Eight Strategies—heaps of stones arranged according to an intricate device of his own.

THE DIAGRAM OF EIGHT STRATEGIES—PA CHÊN T'U.

His meritorious services overcame (those of all) in the Three Divided Kingdoms.

His fame was completed by the Diagram of Eight Strategies,

The River flows—the stones do not revolve;

The resentment he has left behind (is that) he failed to swallow Wu.

As a matter of fact the decisive battle in which Liu Pei was defeated by Lu Hsün 陸遜 who was in command of Sun Ch'üan's 孫權 troops was further down the river in the present Hu Peh, East of I Chang.

When he realized that Lu Hsün's tactics had overcome his own forces, Liu Pei mounted his horse and rode over the hills, and through the ravines, back to the Pai Ti Chêng, arriving at night. There he lived for a year in the Palace of Eternal Peace—disappointed, ill, broken in spirit.

It is said that Su Tung-po, when travelling up the River, anchored his boat below the Pai Ti Chêng. One night he heard a wailing sound, and, borne by the wind, the following phrases came to his ears, again, and again:

The River flows—the stones do not revolve.

The resentment he has left behind (is that) he failed to swallow Wu.

"Who is there? Who speaks?" called Su Tung-po. From the darkness of night, came the following reply: "It is the spirit of Tzū-mei" (Tu Fu's fancy name) "I grieve, because, ever since I wrote them, people have misunderstood the last lines of my poem on the Pa Chên Tu. Chu-ko Liang only wished to 'Swallow Wu,' so that Shu and Wu together, might annihilate Wei! He died unhappy because Wei was still powerful. Alas that my poem should not be

understood—Ai—Ai—” and the voice faded away into the darkness.

Pao Chao (whose sons were drowned in the Kung Ling Tan), when living at K'uei Chou in retirement, placed a beautiful stone stèle in the Yung An Kung 永安宮. A short history of Pai Ti Chêng is cut at the side and the centre shows two Fêng Huang 鳳凰 with Wu Tung trees 梧桐 and Pæonies. He was doubtless thinking of the saying: "Where there is nothing precious the Fêng Huang do not light"—and to him, as to us, the treasure contained in the Yung An Kung, is the memory of that scene between Liu Pei and Chu-ko Liang in the second month of Spring, when the water had hardly risen from its winter level. Liu Pei knew that death was near—it came, indeed, in the fourth month when the copper flood had half submerged the Whirling Water Rock. Chu-ko Liang hurried from Chêng Tu to receive his master's dying instructions. The Ruler knew his son was worthless, and realized the greatness of the man before him, then in the very flower of his age, forty-three. He felt that Chu-ko Liang had best take the throne. But the Minister, his voice choked with tears, declared that he could only serve the Han, and then uttered the immortal words: "My body shall toil; I will suffer and exert myself to the last extremity. Only after Death has come, shall this have an end."

THE RELIGION OF THE CH'ANG.*

By REV. T. TORRANCE, F.R.G.S.

In the far West of China lying between the province of Szechuan and Tibet are found a number of tribes who are little known to the outside world. These are the great Rong with their five states, the wild Goloks, the sleek Sifan, the cross-bred Bolotsze, the thieving Hehshui people, the warlike Nosu or Lolos and the sturdy Ch'ing. The last named are found just inside China proper. They dwell mostly in the districts of Wenchuan, Weichou, Lifan, Mongchou and Southern Songpan. They are a pastoral, farming folk, the remnant of a once great nation whose numbers have been slowly lessened by conquest and absorption, until now they do not probably exceed a quarter of a million.

Chinese historians say they are part of the San-Miao, the aborigines of China. What little we know of their history comes largely from records of the numerous conflicts between the two races, while border histories add sidelights that help us by a patchwork process to understand something of the long struggle they put up for national and religious freedom. After two milleniums of conflict they were completely crushed by the Emperor Ch'ien Long in the eighteenth century. Though in some places they have still their own chiefs, they are all under Chinese jurisdiction.

They live in flat roofed, biblical looking stone houses, and are essentially a highland people. Their villages or "forts" are dotted along the mountain tops and sides, being made the more prominent by tall defence towers which stand like immense sentinels guarding every approach. The people wear garments of drab hemp with waistcoats of fur, and woollen putties. Many of their customs are peculiar to themselves and they speak a monosyllabic language which has several tones. But the most wonderful thing about the Ch'ang, next to their long existence as a separate people, is their religion. It is purely monotheistic and has remained so from time immemorial, in spite of the oppressions and contemptuous treatment of their idolatrous neighbours.

*Read before the Society January 18th, 1923.

From the Shuking, China's oldest historical classic we learn of the early worship of Shang Ti, the Supreme Ruler and Moral Governor of the Universe. But noble in conception as that was, it was much marred by the worship of ancestors and imaginary "Shen," or spirits, of mountains and rivers. The Ch'iang in contradistinction have never approached God with a divided allegiance; they have only worshipped the One True God, and apart from subverts and half-cast renegades, do so still. This purity of religious belief forms at once a strong link of sympathy between us and them even as, there is no doubt, it has contributed largely to the animosity shown them by the Chinese and incidentally been the grand factor in preserving the identity of this unique race.

Knowing this, we Occidentals in approaching them cannot think of them as an alien people. We are keenly interested in them at once. We view with a profound feeling of respect such manly qualities of character as have made them stand so well the test of time, and we come to the study of their religious customs with an unequalled earnestness, because here we see them come down to us unchanged from the earliest antiquity. No Pharaoh's tomb, no cuneiform library, and no foundation of Judean city are more curious or fascinating than the hoary ritual of these simple highlanders.

The Ch'iang, however, do not give away their secrets readily. Though easy of approach, they are very cautious about receiving strangers or telling them much. It takes time and kindness to win their confidence. Even then they are most uncommunicative about their religion, unless sympathetically and minutely questioned. Several Europeans have lived for lengthy periods in the Min valley without even suspecting its nature, and the writer has met a Chinese Official, who though daily administering their affairs, knew nothing whatever about their creed.

They have two principal names for God, Ma-Be-Ch'ee or God of Heaven and A-Ba-Ch'ee or God the Father. Ma-Be means Heaven and A-Ba means father, literally the Heaven God, The Father God. A third name is La-Ts'a but this is used only in prayer.

Ma-Be-Ch'ee is the Supreme Being who controls all things. He is the Righteous Governor of the Universe, consequently the rewarder of good and evil. A common remark to one who has over-reached his neighbour is: "You have got the better of me now but the Father God will requite you."

The Chinese of course say the same of Shang-Ti, but the Ch'iang surpass them in ascribing a love of holiness or moral purity to Ma-Be-Ch'ee which they would find it hard to understand. It is precisely here that the primitive religion of China and that of the Ch'iang forge apart. The difference between the two is a subtle but a very real one. It is perhaps better appreciated by its after results rather than by a metaphysical definition, but we might compare it to that divergence of spiritual conception which separated Esau from Jacob, King Saul from King David, and that now separates a unitarian from an evangelical Christian.

God is a unity, of this they have no doubt. Yet HE is also regarded, in a way they cannot define, as a Trinity. Many parts of their ritual, as we shall see, go to suggest this.

The emblem of divine holiness is a sheet of pure white paper or a white stone. White is regarded as significant of good and black of evil. A white man is their synonym for one who is just and upright; a black man literally denotes a blackguard. Accordingly, their mode of worshipping God, they call **THE WHITE RELIGION**.*

Wherever they conduct worship a white stone is set up. It denotes to them the character of the Deity. They do not worship it or the whiteness of the paper any more than the Jews worshipped the most Holy Place in the Temple. It is important to remember this. First and last the stone is only a stone yet its presence is thought of as inseparable from a correct method of worship because it marks the hallowed place where God communes with His people.

The stone chosen is often of white quartz. It is conical in shape, resembling the peak of a mountain, and must remain in its natural state untouched by artizan's tool.

Each home has a white stone set up on the roof of the house on the top of the back wall in the centre. If two or more families occupy a building others are set up accordingly. In some districts it has a setting of twelve small ones. Its erection signifies the household's recognition of God and desire to serve Him.

There are two kinds of worship, viz., public and private : and of both kinds there are two forms, viz., ordinary and extraordinary.

* Cf., Ching chiao (景教) the name of the Nestorian religion, literally : "The Bright religion." The Ch'iang were once numerous in Shensi ; did the Nestorians by choosing this name intend to meet and amplify the Ch'iang designation ?

Public worship is held in a sacred grove on the mountain side or mountain top, sometimes near to a cluster of dwellings, sometimes half a mile or more away.

The trees of the grove are forbidden to be cut. They belong to God. In their midst is an open space. On one side there is an altar near to a tree and above the altar stands a white stone.

The altar consists of a slab of stone resting on other stones, or on bare earth. No metal tool may be used to fashion it. If necessary another stone may be simply used to break it to a suitable length. Any cutting, or polishing, would destroy its pristine nature and defile it.

Private or family worship is conducted, for the most part, on the roof of the house. Then three branches of trees are placed in position to give it a grove-like appearance. To support and keep them erect pairs of stones project from the wall, the lower one plain, the upper with a circular hole. The main branch is put immediately behind the white stone, and like it, is peculiarly sacred.

All worship is by purification, sacrifice and prayer. It is sacrifice that opens Heaven's gate, and brings God near. A removal of sin by the slaying of a substitute enables the worshippers to address their petitions to a righteous God. Without the shedding and sprinkling of blood there is no remission of guilt, no cleansing, no healing, no casting out of Satan, no salvation, and no prosperity temporal or spiritual. Sacrifice undoes the woe of the soul and brings in rest and joy.

The animals used in sacrifice are young full grown bulls, rams, he-goats, and fowls. They are very carefully chosen, as it is of supreme importance that they must be "without spot and blemish."

There is a recognised religious officiator. He is priest and exorcist in one. The manner of the ritual, the chants and prayers are communicated orally from one generation of these men to another. This is rendered necessary by the fact that the Ch'iang have no written language. Only the priests are thoroughly versed in the appointed petitions.

Three leading festivals in the year mark out the religious calendar. The first is at the beginning of their New Year which falls on the first day of the tenth moon, or Chinese month. The second comes in the summer and the third in the autumn; but the dates differ according to locality and even in one place may be put forward or back a little to suit the exigencies of weather or local conditions.

At the sacrifice in the grove only men attend. The head of the household must be present. Distance is no

excuse. Worship involves a united service of God and not to take part makes one a religious reprobate.

The expense of providing and slaying the sacrifice is divided equally among the families of the district.

Elders or leaders are appointed by turns to take charge of all the necessary arrangements. It falls to them to select the ram, or he-goat. This is done ten days ahead of time. It must be perfect in every part and white in colour. If an absolutely white animal cannot be found, a white cock is offered to atone for any spot or deficiency in colour.

It is led home the day before and washed. To perfect the cleansing it is next bathed in the incense of cypress twigs. Until wanted it is tethered in a clean place.

A new rope is brought to lead it to the altar. The rope has also to pass through the sanctifying fumes of the incense, and cannot be put to a profane use afterwards.

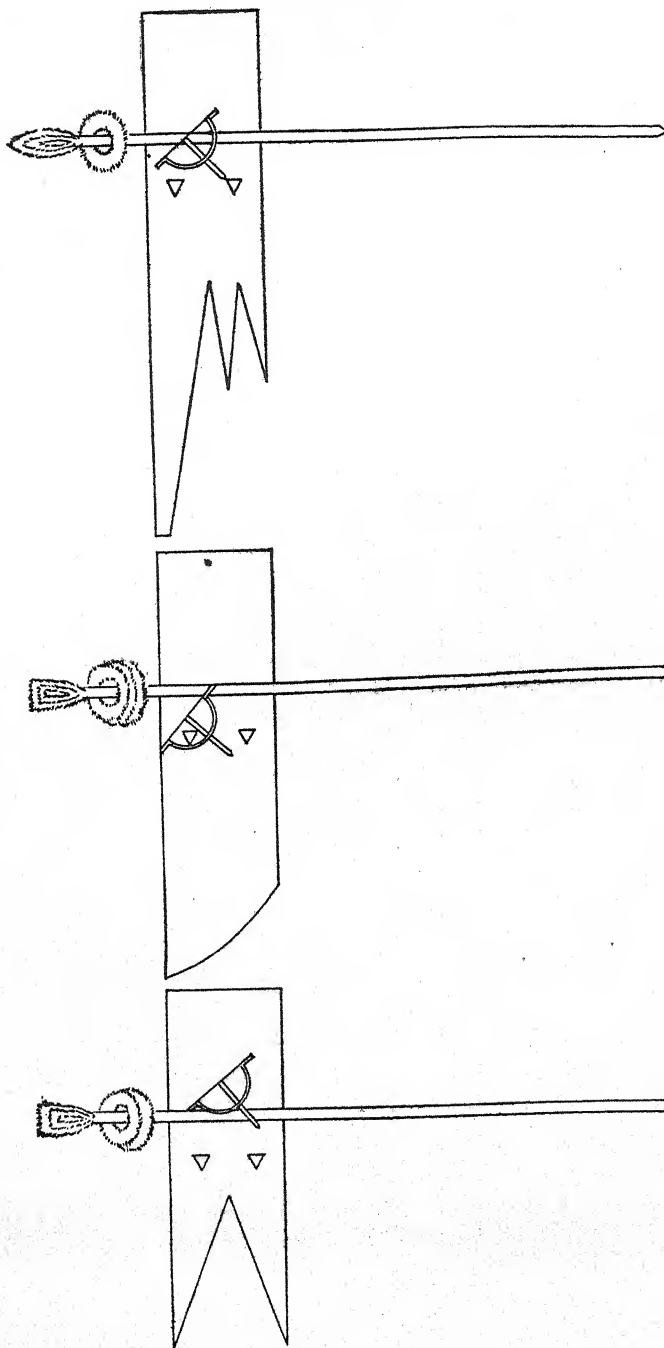
A special honour rests on the person chosen to lead the victim to the grove. He is always someone reckoned worthy among his brethren. It falls to him to slay the sacrifice; and he receives an extra portion of the divided meat.

Three days beforehand the worshippers cleanse their bodies, clothes, and make themselves ready. No pungent herbs such as garlic or onions may be eaten, or anything regarded as unclean. If possible all go clothed in white. The very poor may wear dyed garments if they are clean and they have no other.

The road along which the victim is led to the grove, only the worshippers may tread. No others may that day appear thereon. Should any one be inadvertently met he must offer a special sacrifice to make amends for his fault.

No outsiders are permitted to witness the New Year sacrifice. No Ch'iang even who are not participants are allowed near. The roads and approaches are carefully guarded against casual visitors or curious spying. Only sharers in the offering are supposed to approach the holy place.

The procession towards the sacred grove begins about nine or ten o'clock at night. The white clad participants move forward each one bearing in his hand a torch or lantern. A halt is made before arrival to re-cleanse and re-sanctify the lamb. Water is now curiously poured into its ears to see if it will shake itself. If so, it is reckoned worthy, if not, it is rejected. A third cleansing and sanctification is gone through when they enter the grove.



This banner is the one used at the Thanksgiving Sacrifice.

The banner used at the New Year Sacrifice.

The banner used at the Sacrifice of the Peace Offering.

Notice the bow and arrow suspended on each. The staff of the New Year banner is round, the staffs of the other two are "split." At an extraordinary New Year public Sacrifice all three banners are set up. At family sacrifices all three are also used being erected on the house top in the order shown here.

A white banner with a miniature bow and arrow on the top is raised on the altar. A large round cake of unleavened bread and jar of wine are placed beside it. A huge fire is lit in the centre of the open space. While all remain in attendance the priest begins his chants and prayers, continuing with intervals until the time of the fourth watch. As he recites he beats a small drum in unison.

He recounts past experiences and trials of his race, recalling how divine deliverance came in the hour of sore defeat and when all help seemed gone. Since God had chosen to succour them it was surely His will that they should survive as a people. They will therefore unceasingly serve Him. For these mercies they will sprinkle the blood of sacrifice once, that He might know this; twice that their sons and daughters may honour Him; thrice that future generations will everlastingly remember how God had saved them in trouble.

Formerly the Ch'iang priests all wore sacrificial robes. Now in many places this is discontinued. They dress in simple white like the common worshippers but wear a yellow fur cap of monkey skin. It has three ornaments in front, the centre one being a white stone, or other white ornament. Six tassel appendages hang in front and six behind. A short apron is also said to be worn.

When a sacrificial robe is used it is multi-coloured. The writer has one in his possession, the body of which is blue, and the plaited skirt of green. The collar shows bands of blue, scarlet, green and fawn and on the back is a shieldlike adornment, which probably had once a religious significance. But however clothed, the main thing is, he officiates before the altar as the representative of his brethren.

At the conclusion of the initiatory chants or prayers a remarkable ceremony takes place. The celebrant proceeds to burn cypress twigs and enshroud the white stone in a cloud of fiery smoke. And having done so, he removes the rope from the sacrificial lamb. This is wound around the vessel to receive the blood. He and the elders now kneel and place their hands on the head of the victim. Afterwards those who have specially prepared themselves do likewise.

With this solemn act he proceeds to recite an intercessory prayer. It begins with a triple ascription to God, the exact meaning of which the writer has not yet been able to obtain. But it goes on to invoke God to hear that

they have assembled to offer sacrifice. He pleads that "The offering of a lamb has been perpetuated from of old and the paying of vows from former generation. To offer sacrifice is not our invention, it was established in ancient times. This Altar of the Most High opens the gate of heaven and the way of sacrifice. It leads men to pay their vows. The leader of the lamb has brought it thither. One hundred and ninety two pairs of white banners show forth the purity of the altar and signify that God is pleased to accept the offering. O ye our ancient priests witness that our offering is very pure, and that it is not our own instituting, but has been from of old. In paying our vows we have eaten nothing offensive for three days nor gone to any unclean place. We have come to the sacred grove; we have placed in position the vessel for the blood; we have led the lamb thither; we have untied the rope and bound it around the basin; the arrow of the bow we now unloose; we slay the lamb on this floor; O God of heaven come down, come down as we offer it to Thee. Thou Triune God, Oh, come to our grove. If our garments were not clean we would not dare to wear them; if our shoes were not clean we would not dare to put them on; if our hats were not clean we would not dare to use them; if our backs were not clean we would not dare to hear the drum; if our hearts were not sincere we would not dare to pay these vows or pray these prayers. The grass is in the blood basin; the bread and wine we have brought to our God; Oh, regard the slayer of the lamb and the priest as without sin and undo the sin of all present. We sprinkle the blood to atone for our iniquities; O God accept our sacrifice."*

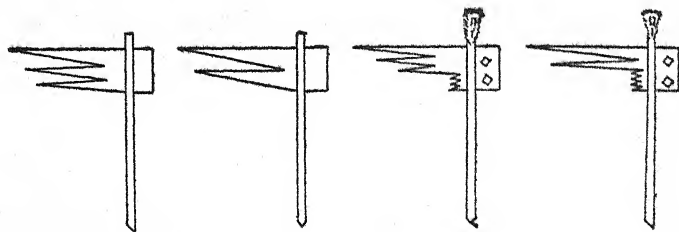
The arrow is now removed from the bow and the lamb slain.

The priest, who is the owner of the knife, hands it to the leader of the lamb. On the handle glitters a white stone or bone ornament. The lamb's head is drawn against some one's knee. Another grasps firmly the hind legs; a thrust of the blade and the blood is caught into the basin.

With a wisp of grass it is sprinkled through the cloud on the altar with its bread and wine, on the white stone and white banner and on all sides.

The white banner is immediately removed and inserted above the white stone.

* This prayer is a translation of a translation, but care has been taken to make it as exact as possible.



SMALL FLAGS USED AT THE SACRIFICES IN THE
SACRED GROVE.

At public sacrifices each worshipper takes four small flags such as the above to the sacred grove. All four are sprinkled with blood. The two plain ones are afterwards set up in the fields, and the two more elaborate ones set up in the home.

In shape it is an ordinary sheet of paper tapering to a point at one end. It shows two triangular holes. Near the top of the staff are three white paper discs, the top itself ending in a white tuft. Its full significance, they say they cannot explain, though of course, it is representative of the character of the Diety. Its position after the sacrifice seems plain proof of this. An ear of the slain lamb is cut off and placed on the point of the staff.

The undivided horns, a paring of the hoof, a thin portion of the lips, and the genital glands are all presented on the altar.

These symbolic acts concluded, the next in order is the dividing and the solemn partaking of the sacrifice.

The priest gets the skin, the breast and foreleg. The lower jaw he removes to preserve in his home.

The man who led the lamb, besides his extra share, is given the fat of the loins. The remainder of the flesh is divided equally among all.

In the grove the large cake of unleavened bread is broken, distributed around and eaten at once. At the same time each one drinks a small cup of wine.

The head, heart, liver and kidneys are roasted. The viscera are thoroughly cleansed, minced fine and boiled with the fat. These are eaten together with a small cake of unleavened bread which each worshipper brought with him for this purpose.

At the close the priest resumes his petitions; but this time unaccompanied by the drum. The prayer is an acknowledgement that God has heard their cry. By means of the sacrifice "All are now free from sin. God has come

down to them even though their worship has not equalled that of their fathers. God has come down opening the door of Heaven. Now the sacrifice is over; the day is nearly past and they may each return. O Lord ascend again to Heaven and ye messengers of His revert to your place."

Each attendant at the grove takes home his portion of meat to eat with his family. No outsider may partake of it. Two of the small banners are set up in the house and two inserted in the fields.

Soon afterwards all re-assemble around a fire and a white banner. It is an occasion of social freedom and rejoicing. Jumping and dancing are indulged in to the rhythm of the drum-beat. Afterwards they disperse singing; glad that they now have peace of heart and assured of prosperity in their fields.

No work is performed until after the third day. All days of public or private sacrifice are reckoned Sabbaths as well as the two days following them. They have no weekly day of rest but they are strict in the observance of these.

Such is the order of the first festival and the beginning of the year to the Ch'iang. Any one who has a true regard for the spiritual values of life cannot but admire how they put God first and trace up to Him all good in life. The second public sacrifice of the year is called the Peace Festival. Its name is supposed to be connected with the wheat harvest which is then at hand. A good crop puts the minds of the people at rest, hence the name. Originally it may have had a larger reason but this seems to be the present popular notion.

The third festival is the Feast of Thanksgiving. It comes when the whole harvest has been garnered. The ritual at these feasts is very similar to that of the first, though the first is reckoned the most important. Privileged outsiders may be permitted to witness the Peace and Thanksgiving Festivals.

Whatever may have been the custom anciently there is now no nationally united sacrifice. Each district or group of small "forts" or villages has its own grove and celebrates its own ceremonies.

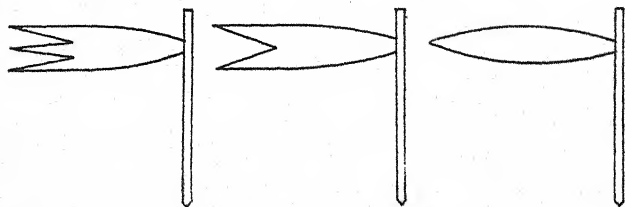
After the first and second, clan festivals may be held. That is, the people of one name combine to present an offering for themselves.

Extraordinary public festivals are more elaborate in the number of sacrifices offered. Instead of one ram or he-goat three are slain or a young bull. And three large

white banners are set up in the place of the single one, each being of a different shape.

Family sacrifices are a distinct class. A worthy relation is invited as assistant. He forthwith purifies himself. Seven days before the event he cuts a triple-pointed branch of a tree and carries it to the outside of the house from where it is raised to the roof. There is a rule against its being taken through the house. It is inserted in the projecting prop behind the white stone.

The priest comes on the set day at noon. He proceeds to pray near the closed door. No drum is used. After this opening exercise he burns incense to purify the home and ascends to the roof* to envelope the white stone in the Holy cloud. During the afternoon, with intervals of cessation he chants and beats a drum. In the evening about the time of the second watch a white cock or goat is slain as a preliminary offering. A large sheet of white paper is posted up on the wall and three white banners placed in front.



SMALL FLAGS USED AT FAMILY SACRIFICES.

These three small flags shown above are used at private or family sacrifices being set up in the Home in front of a sheet of White Paper. At a large family sacrifice sixty four of each are set up—one hundred and ninety-two in all.

After midnight the main sacrifice is killed on the roof. Only the head of the house lays his hand on the head of the animal. Otherwise the ceremony follows in the main order that at the grove. The members of the family eat the flesh with unleavened bread shortly before daylight. When the meal is over the priest concludes by prayer and returns home.

The skull of the victim is reverently preserved in the main room.

* In good weather the roof is used to dry grain, swing the flail and as a general ground of family work and intercourse.

At a large or extraordinary family sacrifice the procedure is similar except that in addition (1) the outside wall is whitewashed and the outline of a tree, sometimes two, are drawn on it. (2) A circle is drawn about the doorway and the form of a cross made within it. Blood is sprinkled on the lintel and doorposts. (3) Besides the triple-pointed branch others with a single point are placed at the corners of the back wall making, with the one in the centre, three in all. A goat is occasionally slain in front of each. (4) Twelve sheets of paper are posted on the wall inside the house, and sometimes as many as one hundred and ninety-two small white banners are placed in front.

It is not too much to say that these public and family sacrificial ceremonies are at every point deeply provocative of thought, but there are others exceedingly curious and as instructive.

(1) They have no rite of circumcision but another nearly related to it. When a male child is forty days old a white fowl is slain on his behalf. Its blood is sprinkled on the white stone and on him; and then and there in front of the emblem of Diety he is given his name. When he is three years old he is taken to a public Festival. At the close a white cord is put around his neck and he is led tremblingly before the altar. Here he lays his hands on a cock or he-goat which is slain for him. The white cord is severed and laid on the altar. Blood and burned fat are daubed on his brow and he is accounted free.

(2) A custom once prevailed of offering thanks before a meal. Unfortunately this is almost unknown now. But an aged relative of one of the writer's friends still keeps it up. He drops a morsel on the ground and pours out a little of his wine and blesses the Hand that provides his needs.

(3) The priest always performs the marriage ceremony. On the wedding day a large, flat, round cake of unleavened bread is exchanged between the bride and bridegroom, which are placed in front of the white paper in their respected homes.

The priest gets another cake from the bridegroom which he places on a measure of corn. Through the cake he inserts a small white banner. He awaits the bride's coming at the door of the bridegroom's house. This is announced by a song, the relatives of each singing in turn and responsively. The bride and her escort cross the threshold behind the priest who prays as he leads them in. He advances to a position in front of the white paper, continuing his inter-

cessions and closing them by the burning of incense. The cake he received from the bridegroom is divided among the guests and eaten with meat. The marriage feast immediately follows to crown the ceremony. After three days the newly married pair visit the homes of the wife's parents. Two cakes are taken; sometimes one is round and the other half-moon in shape. On their return two are received in exchange.

(4) In sickness the old-time custom was to call for the priest. They rarely used medicine. Disease was supposed to be caused by the Evil One. The priest was, consequently, the proper person to drive him away. More resort is now made to doctors, yet he has still his place, and the efficacy of his prayers and enchantments are still believed in.

(5) It is common in sickness to make a vow of sacrifice of release. On recovery the vow is paid. In release the devoted animal is not slain but driven into the wilds with the pious hope that it bears away the sickness of the afflicted. Though these liberated creatures may live for a time no one will ever claim or use them. There is a temple on a mountain top about half way between Weichou and Lifan which is famous for this (Azazel or) scapegoat ceremony. In it stand three white stones. Sad to say, in recent years, some half-castes have introduced idols into it as well. Not only so, but they have labelled the three white stones with ludicrous names which the true Ch'iang abhor, for they are only stones and can have no personal names.

(6) When a death occurs a drum is beaten on the house top. The same day a goat is sacrificed for the deceased. At the sealing of the coffin another is offered, and the night before the funeral a third. On the day of cremation or burial the priest only prays in the house. If the body is cremated the calcined remains are reverently interred. After which the priest throws grain over the relatives who pick it up and take it home. The following day the sons or relatives smooth over the grave, or mound.

(7) In some places there are small temples or stone houses with a white stone and altar within, apparently for the offering of individual sacrifices. The writer has seen a shrine with three white stones in it, and another with nothing in it, but on the outside wall the outline of two trees with a circle between. This latter was said to be the place where the lamb was cleansed *en route* to the grove. But in some of these things uniformity is lacking. Different districts show differences of customs in non-essentials. There are those who are very strict and those who are not so.

A careless priest will delay the slaying of the lamb until dawn whereas the fourth watch is the orthodox time. An interesting discussion once took place between two Ch'iang as to the correct shape of the unleavened bread laid on the altar, the one maintaining that the round flat shape was the right kind, while the other said it should be in the form of a man.

In the valleys where the Chinese live are Ch'iang who worship both God and idols, and Ch'iang who have forgotten God altogether. The purists are to be found on the mountain plateaus, where heaven seems nearer and one is far away from the moral miasma of the mart and forum.

All Ch'iang are said to eat pork and show no scrupulosity about eating blood. They have no extensive restrictions as to what is unclean or clean yet their own judicial regulations often correspond to those in the Old Testament.

(8) A curious religious custom is the cleansing of the fields. A victim is slain, the blood sprinkled, and a sacrificial procession follows the priest through the farm lands. He marches ahead holding a smoking censer and beating a drum. The idea is the destruction of blight and the seeking of the divine blessing on the crops. Their plough is of the Persian type,—the ploughs have little more than an iron blade,—which leads the Chinese to say that "They plough with a knife and sow with fire."

It is pleasing to be able to state that religion with the Ch'iang is not divorced from morality. Their sacrificial rites, as one would naturally expect, have had much influence for good in their general conduct. However rough, uncouth, and strange some may regard them, they remain nature's own children, simple in their tastes, happy and free in all they do. The Lifan history says of them "The men are strong and obstinate but their disposition is simple and sincere. They make expert hunters. Their land is hard to cultivate and the people are poor. In their habits they are frugal and diligent. In their dealings they are honest and litigation is rare. The scholars among them are well informed and self respecting." The Wenchuan history says that "they are accustomed to hard work on their unproductive lands, nevertheless, they are correct in their moral principles. Their kindly disposition makes them respond quickly even to small kindnesses. The men farm, the women weave, the husband sings, the wife responds: mirth and laughter come naturally to them."

The first question asked by those who hear of their monotheistic faith and sacrificial customs is: are they not

part of the lost ten tribes of Israel? When this is denied the second follows hard on it: are they then not Jewish proselytes? The points of likeness between the Ch'iang religion and the Jewish are so many and intimate that the questions are natural. But the Ch'iang have been in China from before the dawn of history and the religious customs of other aborigines show so many things in common with theirs that though now the fear of demons enter largely into them, yet originally, they must have been alike. For instance the old "Ti"* or "Tai" race who composed the ancient kingdom of Pa, or Eastern Szechuan, and mentioned in the Bamboo Annals about B.C. 2000 had similar if not identical religious beliefs with the Ch'iang. The people of Shuh or Western Szechuan, lying between the State of Pa and the country of the Ch'iang, seem to have used the White† Stone. The wild Lolos of South-west Szechuan are reputed to be monotheists. They have a Trinity of Sacred Stones resembling in shape the peaks of the mountains. No one may walk around or pass between them because they represent God and are holy. At their sacrifices they have laying on of hands, chanting, drum-beating and priests' prayers. They also cleanse the fields by sacrifice.

In Kweichow the aborigines practise allied rites. A Chinese work on them called "Miao Fang Pi Lan," written during the reign of Ch'ien Lung, speaks of the Miao, the T'u-ren,* the Kehlao and the Yao races. The Miao sacrifice oxen, horses, fowls, pigs and dogs. They call God the "T'ien Wang" or King of Heaven, also "Peh-Ti T'ien-Wang" or the White Ruler, King of Heaven. The T'u-ren at certain seasons sacrifice white sheep during the night, beat drums and cymbals, cleanse the fields, and the place where they worship is termed the "house of the imposition of hands." The Kehlao customs follow after the Miao, as do those of the Yao people, though the Yao people bear a much better character than the Miao or Kehlao. There are also Lolos in this province. The Chinese call them "Ih-ren." A missionary there writes that "their sacrifices are similar to those of the Old Testament. They have sin offerings, and a Holy Place with curtains, etc."

* The T'u-ren are declared to belong to the old "Ti" or "Tai" race.

† The tomb of an Empress of Shuh in Chengtu has a large round white stone resting on the top of the mound. It is fully 15 feet in diameter and said to be 5 feet thick. The Shuh Chi (蜀志) calls it a stone mirror. No explanation is given as to the reason of the name. A catalogue of Szechuanese antiquities mentions two similar stone mirrors at different places.

Among the Rong tribes the white stone is also widely used. Though they have long been converted to Lamaism it is still in many places set up on the house top—is even found in shrines—and regarded as sacred. Why it is so they cannot tell. To them now it is only tradition, yet the stones and the tradition are strong evidences that once they were of one faith with the Ch'iang. The writer further suspects that the Tibetan prayer flags are simply later developments of the White Banners the people on the roof of the world used at their olden time sacrifices. If so, it follows that Monotheistic cults once held sway over all Western China and Tibet.

These West China faiths certainly do not spring from Judaism. The only satisfactory conclusion is that the religion of the Ch'iang represents a very primitive faith from which both it and our Old Testament ritual are directly descended. As Christians we believe that a certain manner of sacrifice was once divinely delivered to men. As recorded in the Pentateuch by Moses it was not new but a continuation in a pure form of what had long been established. Accepting therefore the Biblical version as the norm how closely does the Ch'iang ritual in many of its details correspond to it?

The essential ideas of the Unity of God, of Holiness unto Jehovah, of the need of sacrifice to put away sin and the urgency of repentance and prayer for the appropriation of its benefits are one and the same. The religious concepts that what is sacred cannot be put to a profane use, that days of worship are rest days, that no one can find nourishment from sacrifice save actual participants—these surely, are akin to the principles of Christian instruction.

Take also the following suggestive parallels. Their altars must not be built of hewn stone—Exodus xx, 25. The lamb must be without spot or blemish—Leviticus xxii, 19-24. Worshippers must wash their clothes and sanctify themselves against the third day when God will come down to them—Exodus xix, 10-11. They have a scapegoat ceremony—Leviticus xvi, 21-32. There are three festivals in a year—Exodus xiii, 14-17. They use only unleavened bread at the sacrifices—Exodus xxiii, 18. An arrow is a symbol of Divine judgement—Psalms lxiv, 7. vii, 13. They commonly speak of worship as paying their vows to God—Psalms cxvi, 13-14. Isaiah, xix, 21.

Perhaps the most striking resemblance of all is where the priest envelopes the white stone in a cloud of smoke. It does not require much imagination to recall the great revelation on Mount Sinai—Exodus xix.

This can hardly be a mere coincidence. Yet no explanation is forthcoming. None of the Ch'iang which the writer has so far met can tell why the priest does this; it is simply an unalterable custom.

The white stone to them marks where God comes down in mercy to commune with men. It is the symbol of His gracious Presence. Beside the light of the sacrificial fire it is supposed to reflect a peculiar effulgence which reminds them of the divine glory. It thus stands for their Shechinah: their holy of holies.

A certain white stone was once thought to possess more than the usual reflecting power; and rival districts strove hard for its possession.

This desire for the manifestation of the Presence and Glory of God is the crowning conception in the religion of these Western Highlanders. It makes us lose sight of the oddities in their ritual in the wish to tell them where they can find the reality of their yearnings. Think of a band of the Ch'iang in the stillness and darkness of the night on a mountain top worshipping God in this fashion. Whose heart can remain untouched at the sight of such a groping after the Infinite?

More may yet be learned of the minutiae of their ritual and how they interpret it. Different priests may have chants and prayers varying in length and composition as much as our Psalms. So far it has been most difficult to obtain these. Then more remote districts may preserve customs that elsewhere have fallen into disuse. At more than one place great stress is laid on the finding of a young bull which has never borne yoke. It seems to be sacrificed in a peculiar way, but no exact information regarding this has yet come to hand. There is plenty of room for further investigation, nevertheless we know more than enough to warrant the assertion that the religion of the Ch'iang is a wonderful phenomenon in a country that has almost gone wholly over to idolatry. The early though qualified monotheism of the Chinese pales beside it in interest. Despised, persecuted, broken, here are the residue of a race who have never bowed the knee to Baal, or forsaken the faith of their fathers.

Four hundred years ago in a struggle with the Chinese, Tibetan auxiliaries, accustomed to mountain warfare, were hired to subdue them in the Wenchuan district. Bands of these heathens were given lands and settled there amongst the Ch'iang to prevent future uprisings. Where one God was worshipped in all purity they built a temple filling it with the vilest obscene divinities that an impure mind could

imagine. There it stands to this day as an awful testimony to the hatred of darkness against light—of idolatry against the worship of the one God.

But such suffering has not been in vain. The Ch'iang religion continues even in its obscurity as a powerful witness to the primeval unity of worship, to the fact of revelation, and to the great need of the human heart for the Cross of Christ. It is strange they have remained so long unknown to the outside world. Europeans in reading the general history of China have too readily accepted the verdict that they were mere barbarians. Otherwise something worth while might have been known about them ere this. A dissection of the character for their name (羌) hardly bears out the barbarian idea. Made up of the signs for "man" and "sheep" it is akin to that of righteousness which is the combination of "I" and "sheep"—My Sheep. Two such allied characters cannot reasonably be interpreted in such diverse ways. Anciently it probably betokened that the Ch'iang were shepherds, though from what we now know of their religion it may also have pointed to their custom of sacrificing sheep. However Sinologues may decide the point one thing remains beyond dispute: they are an industrious, well meaning, decent living people. If the testimony of one who has travelled extensively among them; sat often on their housetops; chatted with them in the evenings around their great blazing hearth fires; slept under their roofs and visited their sacred groves, be of any value, they, however primitive their ideas, simple in their tastes and elusive in their demeanour, are a warm hearted, generous race. The soul of the man is dead who cannot love them.

It only remains to say that a beginning has been made in the work of giving the Ch'iang the Gospel. Since it is to the Jew first and then to the Gentile they, because of their resemblance to the former, have a strong claim to missionary priority. Some time ago the writer felt this so strongly that he sent an evangelist among them. Now there are two, both supported by Christian people at home. Already a number have turned to Christ seeing in Him fulfilment of their ancient ritual. One of these has written an Epistle to his brethren explaining the origin and end of sacrifice. So the Glory of a Greater Revelation has begun to consummate the effulgence of the white stone.

ORIBATOIDEA SINENSIS II.

By ARTHUR PAUL JACOT.

Shantung Christian University.

The present paper is a direct continuation of the one which appeared in last year's Journal, page 118.

NEOLIODES CONCENTRICUS (SAY) 1821.

This species was first described as common beneath the bark of trees in Pennsylvania, U.S.A. It was later reported from Washington and Florida by Banks and from most of Europe by various writers. I am now able to record it from China as follows:

Ch'ao Yang An, Hills west of Peking.

In four lots taken September 9 to September 19 they were found to be fairly common in leaf mould and vegetable debris and loose earth under the Arbor Vitae and low bushes in and about the gulch or ravine, both young and adults being present. Two or three young were also found on short velvety moss on the north side of a wall on the grounds.

Tsingtao, Shantung.

In eight lots taken from July 24 to August 18 about Signal Station and neighboring hills, found to be abundant. They were common on rainy days just after a rain about the lower edges or sides and on the tops of stones, chips of wood, pine cones, etc., in the pine woods and groves. After a few days of sunshine and dryness they are rare to entirely absent on these objects though they may rarely be found on the under surface of such when in close contact with the earth. A few more were secured at Laushan from a clump of moss. Many were taken by sweeping herbs in a sunny piece of scrub oak on a ridge, during a sunny afternoon. The last few days had been sunny. Only five were secured from leaf mould taken at the same spot at the same time.

In walking the body is held very nearly parallel with the substratum, slightly raised anteriorly. In walking each

leg moves after the one preceding it so that the hind one moves forward just about the time the anterior-most is making its second stroke backwards. The legs of one side move alternately with those of the other.

As there was an abundance of material, they were experimented with on white paper and the following reactions noted. The speed varies in individuals up to $\frac{3}{4}$ of an inch or even one inch per minute (or five feet per hour without obstacles). The ordinary rate is probably three and a half feet per hour.

Tropicity. Their reactions are slow and the individual has a tendency to rotate before finally adopting a definite course—which often it changes after having pursued it for a few minutes. They are not strongly phototropic. On a dull day they moved toward the window as well as away from it. They avoided obstacles placed in front of them or near them, not seeking the darkness which they afforded. They are positively heliotropic. For instance, one individual walked towards the sun and parallel with a pencil and its shade, deflecting its course to avoid the shade. Their geotropic reactions seem to depend upon the humidity. When wet they showed a slight tendency to rise on an inclined plane, when dry to descend. They did not endeavor to follow the veins of leaves and seemed to prefer to walk on the lower side of a horizontal stem, etc. When wet they carry a film of water about them between their legs and body for a long time, thus continuing their immersion longer than necessary. They make no attempt at drying themselves. Their pseudostigmatic organ protrudes from the film of water.

Thus it may be stated that this species in dry or sunny weather should be found on plants and trees but that during rainy and wet weather it either drops to the ground, descends or is washed down and climbs onto the higher objects until the rain has ceased. Its true habitat then, would be on plants.

NEORIBATES LYDIA SP. N.

Diagnosis.—Body fairly large, .68mm. long, slender, .4mm. wide, depressed, about .25mm. high, light red brown, pteromorphae quite thin, and light coloured, anterior end of abdomen thinner, coloured like pteromorphae; cephalothorax slender, gradually tapering, the lamellae seeming curved toward each other at anterior end; cephalothoracic bristles long, minutely barbed, formula: pst. o. 1, il. h. 4, l.h. 3, r.h. 2; pseudostigmatic organs angulate, thick, very

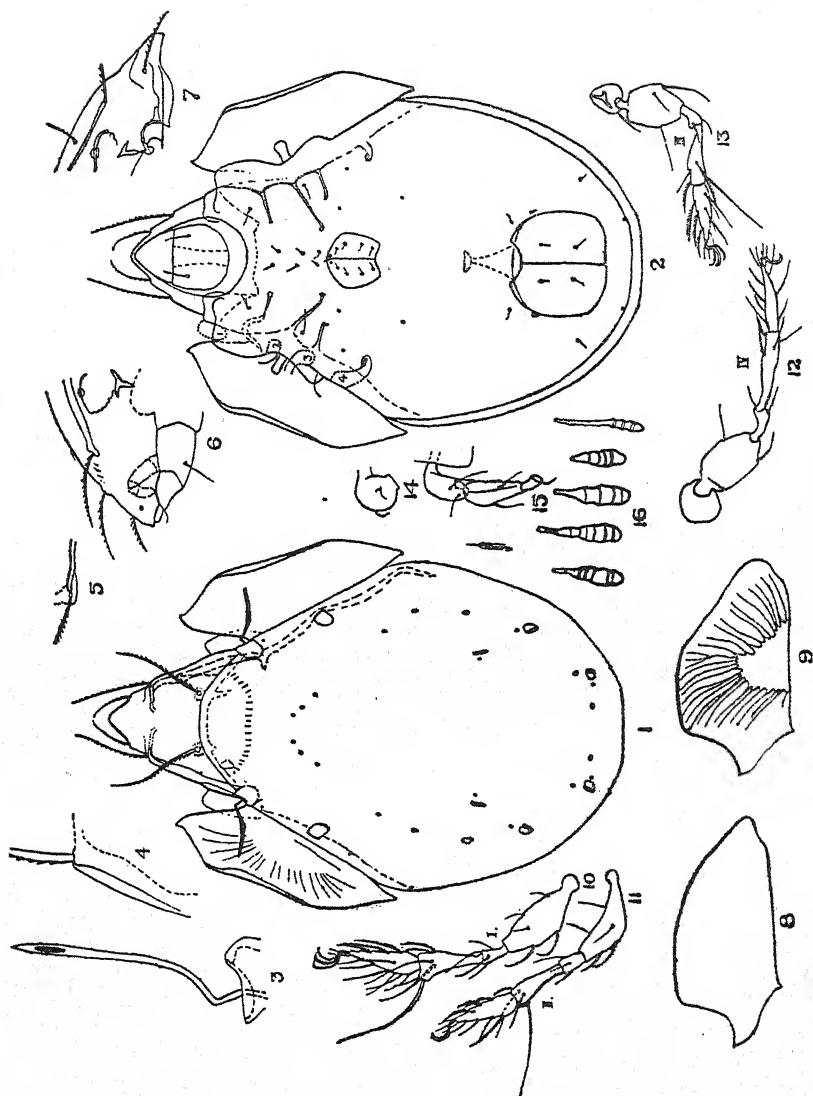
gradually widening, tapering much more rapidly to a point; pteromorphae pointed anteriorly, deeply emarginate ventrad of point.

Dimensions.—Due to the small number of specimens taken, the dimensions will be withheld until more specimens may be procured.

Color.—This species is quite translucent, the pteromorphae especially so. The light area of anterior portion of abdomen makes it very characteristic, being similar to *N. robusta* Banks in this respect. The general body color is a reddish tan (American-Indian red) except the pteromorphae which are a dark cream buff.

Form.—The general shape of the body (when viewed from above) is elongately pyriform with a slender tapering anterior portion and an elongately rounded posterior portion. The pteromorphae, as usually seen, are rectangularly pointed anteriorly, straight sided and more pointed posteriorly, the whole making a well balance pleasing design.

Cephalothorax (figs. 1, 4-7) smooth, from above: longer than broad, gradually tapering, from the side: gradually, convexly descending but with a slope between ends of lamellae which gives the lamellae the appearance of being produced toward median line at their ends (cf. figs. 1 with 4-6), lower edge sinuate, double, the upper edge protruding laterally beyond the lower (fig. 7); rostrum gradually tapering, suddenly descending at tip and with a slight rim, distinctly constricted at base of rostral hairs; translamellar area abruptly sloping so as to make a dark band when viewed from above, this slope seems to be lacking on the median line. Rostral hairs gracefully curved toward each other, almost touching, roughened by short, blunt barbs, inserted on a tubercle of chitin; lamellar hairs rather long, gently sinuate, similarly barbed; interlamellar hairs similarly roughened, strong, very long, held erect or vertically in life but pressed downward and forward in mounted specimens, entering slightly elevated, chitin discs; lamellae extending somewhat more than half way along rostrum, slender, nearly straight, slightly sinuous, thickened at anterior end, and terminating abruptly at base of bristle, anterior end on a slightly more heavily chitinized part of cephalothorax (fig. 5), figure 4 is as seen at angle of dorsal view in toto mounts, figure 5 as seen removed and viewed perpendicularly; first tectopodia represented by a curved overhanging edge or very slight carina just below lamellae, an area porosa across its center. The area below this edge is impressed, forming a hollow at this point which probably houses the apex of the

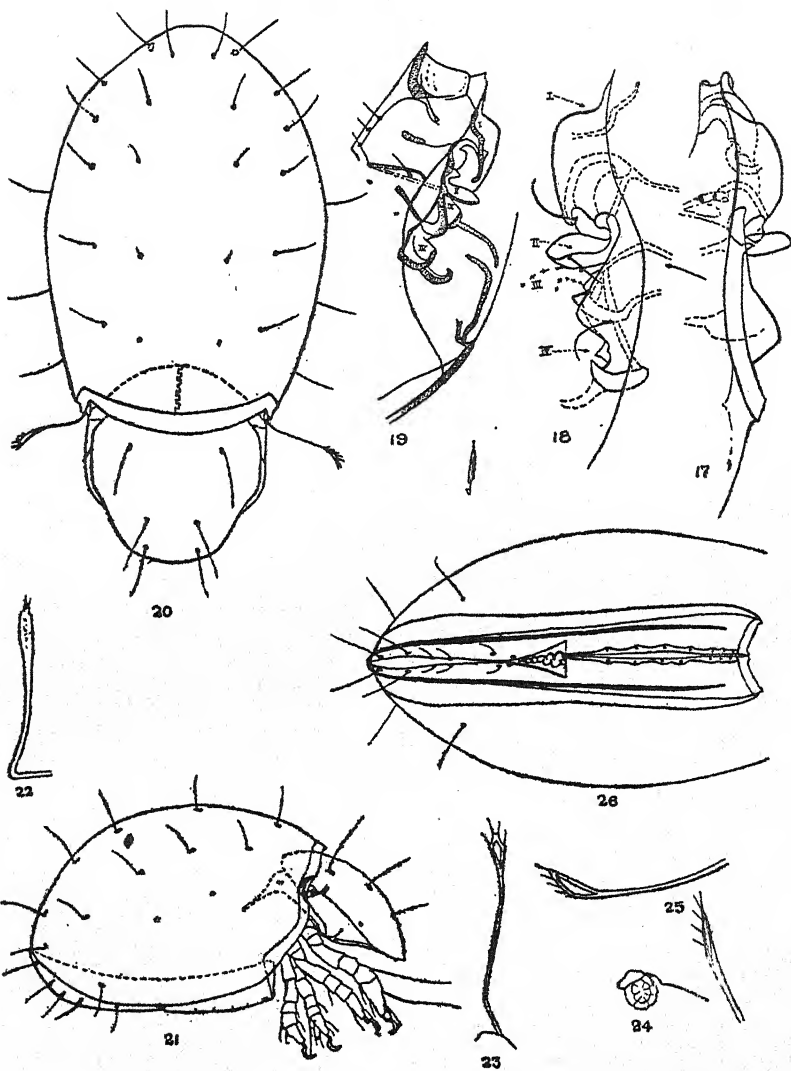


femur, the genual and base of tarsus when the legs are drawn in. Above the acetabula of leg I is a Y-shaped ridge or thickened band one of whose legs rests on the top of the acetabulum; pseudostigmata flush with cephalothorax, built out posteriorly (fig. 3); pseudostigmatic organs (figs. 1 and 3) elbowed so as to be directed posteriorly, then bent forward again so as to make their general direction nearly at right angles to line of march, somewhat stout, very gradually widening distad and tapering more abruptly to apex, a small granular area near tip, very minutely roughened by tiny barbs thinly scattered on surface.

Notogaster (fig. 1) smooth, anterior edge distinct, biangularly convex, anterior area thinly chitinated, colorless, and granular. For limits of this area see dash line in figure 1. Posterior area long, not quite regularly curved, posterior end flattened (slightly emarginate); areae porosae: anterior inconspicuous; antero-posterior elongate; adalar short, narrow, flat edged and angular; posterior mesonotal very narrow, remote from each other; posterior lateral flattened on medio-posterior side; posterior mesial similarly flattened but on outer sides. These areae seem to be slightly protruding, rough surfaced caps which overhang slit-like openings on the straight edge. In some cases diverticulating, irregularly wavy canals or undulations seem to radiate from them. Other foramina as in figure 1. Their relative positions vary largely according to angle of vision or angle at which the animal is turned toward observer. In no case were hairs seen springing from them.

Pteromorphae (figs. 1, 8 and 9) pointed anteriorly, the point extending to apex of lamellae and the sinuous inner edge of the pteromorphae just below the lamellae, point with a very slight spine, edge below spine deeply sinuate forming an obtuse almost right angle with ventral edge which slopes very gradually back to the posterior apex; dorso-posterior edge strikingly sinuous, the whole structure thin, with a very slightly incurved ventral edge; nervures numerous, originating in most part from a rather large central field, rarely branching. Figure 8 is seen almost flat, slightly oblique, figure 9 perfectly flat.

Ventral plate (figs. 2, 17 and 18) relatively flat, broad anteriorly; anterior edge truncate and slightly sinuous (figs. 2 and 17), not extending far anteriorly, lateral edges sinuous, composed of two distinct lobes, the anterior one rectangular, between the first and second legs, the posterior one triangular and smaller, between the third and fourth legs. A bristle springs from the posterior edge of the anterior lobe and



one from the posterior portion of the posterior lobe. Between these two lobes is a narrow and elongate, saucer-shaped, more dorsally located lobe in which fits the second leg. There is a bristle near its apex on ventral side. As the first lobe is the second tectopedium (being situated ventrad of the first leg), this middle, more dorsally situated lobe must be the third tectopedium (of the second leg), while the triangular, posterior lobe would be the fourth tectopedium. Apodemata as per figures 2, 17 and 18. Figures 17-19 are views of the seat of the legs viewed at different angles. Figure 17 is the left side viewed somewhat from the outside. Figure 19 is the same viewed much more from the side, less enlarged. Figure 18 is the right side viewed as in figure 2 and enlarged even more than figure 17. The various parts may be correlated by noticing their positions relative to the tectopedia. The position of the legs are indicated by the roman numerals. In figure 19 the ventral plate is shown from the anterior corner of the genital aperture (with the three hairs anterior to it), to the rim of the camerostome and around to the hinge line of the pteromorpha. Note the two sub-pteromorphical ridges. In each case the edge of the leg cupboard passes just ventrad of the lower edge of the bases of the tectopedia. Lower edge of cupboard with a raised thickened rim on which rests the pteromorpha when closed (fig. 17). Genital aperture small, distant from camerostome, anterior edge very convex, sides convex, posterior edge very concave, anterior half with three pairs of anteriorly converging pores, posterior half of each cover with two pairs of posteriorly converging pores; anal aperture large, situated near posterior edge of ventral plate, deeply emarginate on anterior edge, antero-lateral corners absent, sides parallel, posterior edge straight, each cover with two pores just mediad of center, each with a short bristle, lateral slit small, inconspicuous; other pores as in figure 2, some of them bearing hairs (see figure).

Camerostome (figs. 2 and 6) elongate, ovoid, with wide border at sides of aperture; hypostomal plate slightly longer than wide, bearing two fairly long bristles near anterior edge. Mouth parts normal for the group.

Legs with tri-hetero-dactyl ungues (not shown in all figures because of superimposition), tibia I the broadest, tibia IV the longest and slenderest, genual I and IV equal, femur II the longest, femur III the shortest, coxa IV the largest. Leg I (fig. 10, inner aspect) having tarsus somewhat stout, with three plumose hairs on lower side, a slightly barbed bristle on side and a slightly barbed, heavy bristle

on dorsal surface, four other bristles on dorsal side, one of which is quite stout, and three or four about apex; tibia rendered very wide at distal end by a dorsal protuberance from which springs the long, heavy tactile bristle, with another shorter bristle just anterior to it, a fairly long bristle on each side and two plumose hairs on lower side, all of them about distal end; genual with four fairly long bristles; femur large, wide, blade-like, with two weakly barbed bristles on dorsal side, two very fine, short bristles on ventral edge dividing the segment into three equal parts and another similar bristle on inner side and between the *anterior* dorsal and ventral bristles. Leg II (fig. 11, outer aspect) having slightly more slender tarsus which bears three plumose hairs on ventral side, two weakly barbed bristles on upper surface, the hinder being quite stout, two rather closely spaced bristles about proximal portion of dorsal surface, and four or five finer, shorter bristles about apex; tibia more slender, with a long tactile bristle on dorsal side, a slender bristle on each side, the outer one being slightly barbed, and a weakly plumose hair on ventral side, all of them about distal end; genual with a slender bristle each on dorsal, inner and ventral sides; femur elongate and so curved as to form two slopes on dorsal side, anterior slope with two bristles, the *posterior* one being weakly barbed, ventral surface with two straight, slender bristles, the *anterior* one being slightly barbed, a slender bristle on outer side between *posterior* dorsal and ventral bristles. Leg III (figs. 13 and 15, inner and ventral aspects) the shortest, tibia with three plumose hairs on ventral side, two bristles on dorsal side, two fine ones on side and three or four about apex, tibia with a long tactile hair on dorsal surface, a plumose hair on inner side and another on ventral side near distal end followed by a fine bristle, all of them about distal end; genual with a short bristle on dorsal side and one on outer side; femur wide, blade-like, dorsal and ventral sides subparallel and with a fairly long bristle on dorsal and ventral edges just distad of center, another more slender bristle postero-ventrad of dorsal bristle on inner side; coxa small, flat, rounded-triangular, with one bristle on ventrodistal edge, a fine one on dorsal face and a Y-shaped extension built at right angles to it for articulation with body. This leg, when seen from above or below, forms a straight line along inner edge of coxa and femur (fig. 15, from below), the coxa is seen to have a longitudinal keel along the ventral edge, with the bristle on inner side as is also the coxal bristle. Leg IV (figs. 12 and 14) with slender tarsus bearing three

weakly plumose or barbed hairs and a bristle on ventral surface, two bristles on dorsal surface and five about apex; tibia very slender, a short, *slender* bristle on dorsal surface, a similar one on outer face and two plumose hairs on ventral surface, the posterior-most only weakly so; all of them about distal end; genua with a bristle on dorsal and one on ventral surface; femur long, broad, blade-like with a slightly barbed bristle on dorsal edge near distal end and a plain more posteriorly situated bristle on ventral edge; coxa quadrilateral, with rounded corners.

Type locality.—Tsinan, Shantung. Six specimens were taken on May 4, 1922, from an old broom that had lain on the ground in the servant's yard through the winter and spring. I take pleasure in naming this species after my wife because of her constant aid in the field and out.

Types.—In the writer's collection, No. 2235-01.

One specimen also taken on August 3rd from pine debris on woodland floor at Tsingtao.

This species is most closely related to *N. robusta* of eastern North America. It contrasts strongly with it by its slender form, the deeply emarginate pteromorphae, and the fewer and much more weakly plumose hairs on the legs.

GALUMNA DORSALIS KOCH 1836.

Eight specimens taken on May 9 from east side of old, lichen covered grave-yard wall in fields south of Tsinan, and twelve specimens taken on May 11 from under surface of stones at foot of and east of same wall (in the grave-yard).

These specimens I refer to Oudemans's interpretation of Koch's *O. dorsalis*. They differ slightly from Oudemans's figures in having the pseudostigmatic organ slightly wider just proximad of apex instead of having the head equally wide throughout, in having a median pore to abdomen and one immediately posteriad of areae porosae adalares. Until detailed comparison with European material can be made there is no point in considering it a different form.

GALUMNA OBVIUS SINENSIS JACOT 1922.

This species was taken in Tsingtao as follows:

July 24, one specimen from under side of chip of wood in woods and two specimens from leaf mould; August 3, one specimen from side of a stone in woods; August 18, eighteen specimens from pine needles and *Selaginella* from under Pines near Laushan Inn.

The specimens from the Laushan region differ from those of the Peking region in having a very slightly wider pseudostigmatic organ head which is also slightly more blunt and round at the tip and rougher, and in having the median area of the frons and of the pteromophae roughly granular, giving the frons the appearance of being pock-marked when viewed from in front. Some of the Peking specimens have this granulation slightly developed but unless the difference can be shown to be a distinct habitat (as montane) variation and to be constant, there would be no point in giving it a special name.

It should be said that the figures (see previous paper) show the mouth open and the hypostomal plate fore-shortened. The description should likewise be changed to read hypostomal plate about as wide as long. The claws in figures 5-8 are represented as monodactyl as the other claws are not obvious because of superimposition.

GALUMNA SINUOFRONS JACOT 1922.

Seventy-six specimens were taken on July 25 at dusk by sweeping the tall grass in grove by the side of the road to Iltis Hook, Tsingtao.

The figures which appeared in last year's *Journal* should show the pseudostigmatic organ shaft more slender and the granulations coarser and extending nearly to the edges of the head.

GALUMNA TANTILLUS BERLESE 1909.

This species is reported by Berlese from Columbia, Washington, and Florida, U.S.A., and from Java. I have procured a few specimens from N. Y. state and Connecticut, U.S.A., taken in the spring, mostly from moss in moist woodland. I am also able to report it from Tsingtao as follows:

July 29, one specimen from decaying pieces of pine on forest floor, hills of Tsingtao; August 1, two specimens by sweeping young grass under pine trees; August 8, five specimens by sweeping herbs in scrub oak woods, bright day, hills of Tsingtao; August 18, thirty-eight specimens from pine needles and *Selaginella*, on ground under pines near Laushan Inn, Tsingtao; and eighty-five specimens from clump of *Climacium* or *Catharinea* moss, also near Laushan Inn.

It is therefore found most abundantly in moss. The specimens from Tsingtao proper have weaker hairs than my

American specimens and are slightly smaller .67mm. (the American specimens average .72mm.). The specimens from Laushan, on the other hand, (with the exception of one out of 123) have the hairs longer and heavier, have some on the notogaster and average .85mm. They are all identical in other respects so that the difference is not worthy of a varietal name, the difference probably being due to better living conditions. Its absence in Europe is difficult to account for, though not peculiar to this species or group.

ACROTRITIA SINENSIS SP. N.

Diagnosis.—Body somewhat small, .52mm. long and .28mm. high; aspis smooth, gently arched, with a single carina on side, bristles as usual, the middle pair very slightly closer than the anterior ones; pseudostigmatic organs widened at distal end and bearing four or five bristles; abdomen with somewhat short, gently domed dorsal outline, finely vermiculated, bristles as usual (5-5-4); venter fairly wide, with chitin bars, bristle formula: A. 2-2-1, V. O; unguis monodactyl.

Dimensions.—(Seven specimens measured).

Total diagonal length of aspis	225
Greatest depth of aspis	93
Breadth of aspis (only one specimen measured)	145
Diagonal length of notogaster	430
Height of notogaster	277
Breadth of notogaster (only one specimen measured)	230
Length of ventral plate	346

Thus the total length of the aspis (not the length of the exposed portion which varies in amount with degree of flexation) is one third greater than its total width and very much longer than the exposed portion (although it looks less in figure 20 due to foreshortening). Total length of aspis nearly half the diagonal length of notogaster. Breadth of notogaster much less than its height. Height of notogaster in its diagonal length 1.55. Diagonal length of aspis nearly equal to breadth of notogaster.

Color.—In balsam mounts: aspis salmon amber, becoming reddish where seen in mass, texture smooth; notogaster greenish yellow, becoming reddish where seen in mass, texture very finely granularly vermiculated.

Form.—The general shape of the body when viewed from the side (fig. 21) is a broad, skewed oval, the dorsal

outline is broadly rounded and dome-like, ventral outline flattish, anterior margin of notogaster obliquely sinuous; aspis not of unusual proportions. From above (fig. 20): the body has the shape of a slightly elongated mitre, the aspis representing the face of the wearer.

Aspis (figs. 20 and 21) smooth, medium sized, very broad for its length; dorsal outline evenly curved though it is flattish even to very slightly concave anterior to anterior bristle, and, as usual, slightly concave along posterior surface; ventral outline angularly convex, deep, with the anterior edge slightly concave; transverse rib vestigial at lower angle; lateral carina well developed, extending from above pseudostigmata (fig. 24) to antero-ventral edge of aspis; a pore above it anterior to center; lower rim double, projecting beyond carina (fig. 20); bristles normal, the anterior ones slightly more remote from each other than are the median ones, posterior ones rather close; pseudostigmata (fig. 24) close to notogaster, generally and irregularly five-lobed, with a cap which is dorsally trilobed; pseudostigmatic organs (figs. 20-23 and 25) long, normally held at right angles to body and thus appearing short from the side (when bent parallel with aspis by weight of cover-glass the full length is better brought out), shaft slender, angled at base, head small, rapidly widening and terminating by steps, with five or six short posteriorly directed bristles, seeming to be made of two leaves partially closed against each other. Figure 23 is a view looking directly into the fold, figure 25 (lower) is a diagonal view into the fold, figure 22 shows the back side of the folding, figure 25 (upper) is a direct side view, and the commonest aspect.

Notogaster (figs. 20, 21 and 26) finely, granularly reticulate so as to make it extremely difficult to locate origins of bristles; thin; considerably higher than broad, slightly angular from above and narrowly truncate posteriorly; anterior edge broadly thickened, sinuate, with a funnel-like evagination over pseudostigmata; bristles of usual number (5-5-4) of the dorsal ones the posterior-most are closest to each other the middle pair most remote (fig. 20), of the lower row the posterior-most comes between the third and fourth of the median row. It alone of its row is included in figure 21. It was not possible to locate the others because of the nature of the surface. Median row rather high or close to dorsal row.

Venter (figs. 21 and 26) in profile pointed at posterior end, slightly projecting ventrad of notogaster, anterior portion gently convex, posterior portion gradually rounded;

from below (fig. 26) broad, slightly contracted in middle, slightly narrower posteriorly; smooth; two distinct longitudinal chitin bands extending nearly to anterior end, converging posteriorly to join at posterior end; with a thickened band at anterior end. This band has two small nobs at each end. Genital section with a wavy, thickened band along rim in which are situated the hairless pores. The three anterior-most closely spaced, the four other pairs sub-equidistant from each other, the members of each pair not necessarily opposite each other; triangular opening wide but short, with hairless pores at its posterior end; chitin core narrow, distinctly spiral; anal edges with orifice hairs subequal to others though slightly more slender, the anterior one directed toward the posterior one; posterior two pairs more distantly spaced, the anterior ones are distant from the posterior orifice hairs as they are from each other; anterior pair in center of anterior space, slightly the shortest.

Mouth parts not unusual.

Legs with monodactyl unguis, somewhat elongate, the first pair with a long, tactile bristle on tibia and tarsus, not unusually hairy, thinly haired if anything; tarsus I the stoutest, tibia I the longest, tibia III the shortest, genual III the shortest, femur II the longest.

Type locality.—Hills west of Peking, China.

Types.—In the writer's collection, Nos. 21165h1 and 21161h1.

The following material has been taken:

September 22, 1922, four specimens from rotten log in burial ground south of Ch'ao Yang An, Hills southwest of Peking; October 3, one specimen from base of rotten tree as above; July 24, 1923, one specimen from chip of wood and five specimens from leaf mould under pines, in woods, hills or Tsingtao.

But two other species of monodactyl Tritinae are known. These were described from near Bremen, Germany. *P. minuta* Willmann is very small and without hairs on abdomen. *P. monodactyla* Wlmm. has a barely thickened pseudostigmatic organ head and six pairs of bristles on anal section of venter and five pairs on genital section. These were placed in a new subgenus *Pseudotritia*. On the following evidence I find it necessary to consider this subgenus a synonym of *Acrotritia*.

A specimen procured October 5, from *Selaginella* and debris taken on September 17 under *Arbor Vitae* in ravine

at Ch'ao Yang An, and two specimens taken on September 25, from leaf mould from the west side of Hondo (Nippon) Island, Japan, through the kindness of Miss Louise F. Jenkins, differ from the above in the following respects:

Aspal and median notogastral bristles barbed about apex; very slightly larger; last three pairs of legs with tri-heterodactyl unguis.

Another specimen with the two from Hondo, is typical though one or two of the unguis are very indistinctly triheteodactyl. Thus although this is a distinct form which may be known as:

ACROTRITIA SINENSIS TRIHETERODACTYLIS SUBSP. N.

it seems to be but a mutational variation of the other and makes the monodactyl differentiation one of convenience in keys to species rather than a natural group.

Type.—In the writer's collection No. 21171oh1.

Figures 1, 2, 5-15, 19, 21, magnified about 125 times in the original. Change to reduction of reproduction.

Figures 18 slightly more magnified.

„ 17, 20 and 21 considerably more magnified.

„ 3, 4, 16, 22-25 very much more magnified.

BISHOP DELLA CHIESA AND THE STORY OF HIS LOST GRAVE.*

By J. J. HEEREN, Ph.D.
Shantung Christian University.

This evening's lecture is a chapter out of the history of Roman Catholicism in China. To the historian, and possibly to the layman also, it is a chapter intensely interesting. In order to make the subject in any sense intelligible and to paint the picture of della Chiesa at all in its true colors, it will be necessary to give a somewhat extended historical setting. Since every one asks, "Who was della Chiesa?", I hope you will pardon the speaker if he seems to take nothing for granted.

If we were to accept at its face value a certain tradition, we should trace Chinese Catholic Christianity to the apostle Thomas. The breviary of the Malabar Church says that St. Thomas (*i.e.* the apostle Thomas) went from India to China to preach the Gospel.¹ This breviary, however, was probably not written until the thirteenth century. Since no other proof is offered, the tradition of St. Thomas as the founder of the Roman Church, or of Christianity, in China must be ruled out of court as unhistorical.

Even what we might perhaps call the first period of Chinese Roman Catholicism, falling within the time of the T'ang dynasty (618-907), is shrouded in obscurity and uncertainty; a period that tempts some writers to make themselves guilty of unwarranted exaggerations. Of this epoch Chardin says, "It is certain that in the 7th period century the catholic religion was resolutely defended by the T'ang emperors and was spread throughout the empire. The census of 845 shows that there were 3,000 Catholic priests in China at this time; and it seems that Christianity was as flourishing in Shantung as in the other provinces."² Since

*A lecture given before the Tsinan Literary Society on February 12, 1923.

¹ De Rouen "Histoire Universelle des Missions Franciscanes d'après Marcellin de Civezza, M.O.": I, 165.

Encyclopædia Sinica: "Thomas, Saint": "Nestorian Christians."

² Chardin "Les Missions Franciscanes en Chine": 55.

this period coincides with the introduction and spread of Nestorianism,³ one cannot say that the Roman Catholic claim is entirely incorrect; but one wonders whether the Christianity to be found in China was not Nestorian rather than Roman Catholic. Christianity there was; Nestorianism there was. Was there Roman Catholicism? Possibly; but one cannot say so with certainty.

When we come to the second period, during the time of the Yuan dynasty (1260-1368), we stand on much firmer historical ground. This is the period of Marco Polo firing the imagination of Europe with his glowing descriptions of the Far East. This is the age when the zealous followers of the saint of Assissi flocked to China. We are told, "Many monks, Italians, French, Flemings, were charged with diplomatic missions to the Grand Khan. Mongols of distinction came to Rome, Barcelona, Valencia, Lyons, Paris, London, Northampton, and a Franciscan of the Kingdom of Naples was Archbishop of Peking."⁴ This archbishop was the noted John de Monte Corvino, of whom every Franciscan in China even to-day speaks with the greatest reverence. Monte Corvino is said to have translated the Psalms and the New Testament into Tartar and to have made 30,000 converts.⁵ At this time Christianity was wide spread. There is a report from this period which indicates that as early as 1326 Franciscan missionaries were working at Lintsing in northern Shantung⁶. (I do not think, however, that this claim is established beyond doubt). With the fall of the Yuan, or Mongol, dynasty, Christianity disappeared almost completely; and for the next 200 years the croiser and the cross were well nigh forgotten.

In the meantime Europe was convulsed by the Reformation and the Counter-Reformation, an upheaval that gave birth in 1534 to the Society of Jesus, or the Jesuits.⁷ This was a new order, fired by a new purpose—the supremacy of the Pope and the destruction of Protestantism. Long before the Protestants, bickering over credal differences, thought seriously about missions, these devotees of Loyola went far and wide to preach the Cross. In 1552, three

³ De Rouen's "Civezza": I, 166. *Encyclopædia Sinica*: "Nestorian Christians." According to the Sianfu tablet Christianity was introduced in A.D. 635.

⁴ Gowen "An Outline History of China": 150.

⁵ Gowen: 150.

⁶ Chardin: 73.

⁷ Newman "A Manual of Church History": II, 364 ff.

years before the Treaty of Augsburg, the illustrious Xavier died in a desperate attempt to enter China, from which foreigners were now rigidly excluded.⁸ It remained for the great Jesuit, Matthæus Ricci, to learn how to accommodate himself and his religion to the customs, prejudices and sensibilities of the natives so that he might remain in China; and incidentally it also remained for him to sow the seeds of the great rites controversy.⁹ In 1580 Ruggiero and Ricci obtained permission to live in Shauking (Kwangtung); at first they dressed as Buddhist priests and later as literati. In accordance with the Jesuit practice of winning the upper classes and the officials, the two aimed at Peking; step by step they worked towards the capital, which Ricci finally reached twenty-one years after his arrival in Macao.¹⁰ This pioneer of the Jesuits was followed to Peking by Schall, Verbiest and other intellectual giants.

In a papal bull of 1585 Gregory XIII gave to the King of Portugal the "Jus patronatus" (or the "right of presentation"), to the Bishop of Macao the ecclesiastical government of all China, and to the Jesuits, under the protection of Portugal, the missionary care of the whole country.¹¹ All other orders were excluded.¹² In answer to the query why Portugal had such a preponderating position we would point out that Pope Alexander VI, in 1493, by means of the so-called "demarcation line" gave to Portugal all the discoveries in the eastern hemisphere not in the possession of Christian princes.¹³ In 1600, however, Clement VII by his bull *Onerosa* allowed other congregations besides the Jesuits to enter China.¹⁴ The Dominicans and the Franciscans tried to take advantage of this bull, but until 1633 the Portuguese merchants and the Jesuits prevented these orders from getting a foot-hold in China.¹⁵ When they did get into the

⁸ De Rouen's "Civezza": II, 260;
Encyclopædia Sinica: "Xavier, Francisco de."

⁹ Gonzales "Relation de la nouvelle Persecution de la Chine": 104, 115, 117, 178.

¹⁰ Williams "The Middle Kingdom": II, 289 ff.

¹¹ New China Review: III, 107 f.

¹² Ibid, 108.

¹³ Basset "A Short History of the United States": 29. Also Bourne "Essays in Historical Criticism": 193-217. In 1493 the Pope decided that the "demarcation line" was to be 100 leagues west of the Cape Verde Islands, but he later shifted it 270 leagues farther west.

¹⁴ New China Review: III, 108.

¹⁵ Maas "Cartas de China": I, 6; De Rouen's "Civezza": II, 218 ff.

country, the followers of St. Dominic and of St. Francis alleged that the Jesuits made scandalous compromises with the native religions and lodged violet protests with the Pope.¹⁶

The Jesuits, however, ignored these protests for they had powerful friends at the Imperial Court. In 1629 they had been made the official correctors of the calendar; in 1650 the first public Catholic, or rather Jesuit, church in Peking had been dedicated; by 1703 they had three churches besides one for women; and in 1664 the Jesuit Schall had been made a Mandarin.¹⁷ In 1668 the illustrious K'ang Hsi took up the reigns of government; and having a strong bent for European sciences, he made the astronomers Verbiest and Gerbillon his favorites;¹⁸ the Portuguese Jesuit Periera together with Gerbillon he sent on an important and successful mission to the Tartary to settle a boundary dispute with Russia.¹⁹ On their return Gerbillon was made head of the great board of Mathematics. In 1699 K'ang Hsi allowed the Jesuits to build a church within the palace enclosure; moreover, he made a large contribution to the building of the sacred edifice.²⁰ Five years later, in 1704, after a devastating flood in Shantung, the Emperor, disgusted with the grafting officials, turned all the Shantung relief work over to the Jesuits.²¹ In short the Jesuits were in the saddle; the great K'ang Hsi was their patron, and in Peking they were masters of the religious situation in so far as it pertained to Roman Catholicism.

With this somewhat elaborate but necessary setting we can proceed to pick up the threads of the life of the first bishop of Peking. Bernadin della Chiesa²² was born on

¹⁶ New China Review : III, 108; De Rouen's "Civezza" : II, 232.

¹⁷ Ibid : III, 108.

¹⁸ New China Review : III, 108.

¹⁹ Du Halde (English Translation) "The General History of China" : I, 495.

²⁰ Du Halde : I, 497.

²¹ New China Review : III, 111.

²² "della Chiesa" is an Italian name : "della" is a preposition meaning of and "Chiesa" is the Italian word for church. Bernadin della Chiesa, then, means "Bernhard of the Church." The Dutch name "Van der Kerk" is the exact equivalent of "della Chiesa." In the coat of arms (cf. photograph) a church stands out very prominently.

In the sources, however, "della Chiesa" is usually translated into the language of the document, so that we have "ab ecclesia" in the Latin, "de Iglesia" in the Spanish and "de l'Eglise" in the French documentary material.

May 8th, 1644, in Venice, Italy, where he later joined the Franciscan order.²³ The known facts of his early life are very few. We know, however, that he belonged to the same family as the late Pope, Benedict XV, whose name was Giacomo della Chiesa and who had the same coat of arms as the Bishop.²⁴

In 1680 the young Venetian was appointed titular bishop of Argolis; *i.e.* he simply had the title of bishop without being assigned to any particular diocese;²⁵ but at the same time he was also made co-adjutor of Fukien.²⁶ After a tedious journey of four years and five months the newly consecrated ecclesiastic reached China, where he began his work as co-adjutor. His first official act in this capacity was one of clemency, the release of the Catholic monks from the obligation of taking an oath that they would not tolerate the so-called "rites," an oath prescribed by his predecessor, Mgr. Pallu.²⁷ Although della Chiesa did not believe that the Jesuits were right in their compromising attitude towards native practices, he considered the oath unwise and unnecessarily severe. This decision, in which he was later sustained by the Pope,²⁸ reveals a strain of moderation and ability to see two sides of a question which was fated in later years to bring the Bishop much trouble and sorrow.

In 1690 at the presentation of the King of Portugal della Chiesa was made Bishop of Peking;²⁹ but he did not receive the bull of appointment until nine years later.³⁰ Portuguese intrigue seems to have kept the Bishop from getting his papers until they were delivered to him by P. Nicolas Cima, an Italian Augustinian monk.³¹ But why such intrigue? Probably, because national and economic, as well as religious, motives had begun to influence the actors.³² Portugal had the right of presentation; Macao was a Portuguese colony and commercial base, and the Jesuits

²³ Bishop Schmucker: "Vier Missionarsgraeber. Beitrag zur Missions-geschichte von Shantung in China" (pro manuscripto): 8.

²⁴ Planchet "Les Missions de Chine et du Japon" (1921): 464.

²⁵ Moidrey "La Hierarchie Catholique en Chine, en Corée et au Japon": 36.

²⁶ Planchet: 465

²⁷ Ibid: 465.

²⁸ Ibid: 465. Bishop Schmucker: 8. De Rouen's "Civezza": II, 261.

²⁹ Planchet: 467. De Rouen's "Civezza": II, 261.

³⁰ Moidrey: 36. Planchet: 467.

³¹ Maas: II, 131, f.

³² De Rouen's "Civezza": II, 194 f.

looked to Portugal for protection.³³ Della Chiesa, however, was an Italian and a Franciscan. Although the Portuguese traders in Macao were hostile to all missionaries, they naturally preferred, if any were to come, the Jesuits and especially the Portuguese Jesuits.³⁴

When the Bishop of Peking received the bull of his appointment, he journeyed overland to Peking, where he seems to have arrived after May 30, 1700.³⁵ But at the capital the humble, conciliatory follower of St. Francis of Assissi found the Jesuits under the leadership of such intellectual Titans as Gerbillon, Periera and others in complete control of the religious machinery as well as firmly intrenched at the Imperial court. In Peking della Chiesa found neither house nor church of his own order.³⁶ When he attempted to found there a Franciscan monastery, the Jesuits would have none of it,³⁷ whereupon the Bishop left Peking for Tsinan.³⁸ In Tsinan the Bishop of Peking lived for a while with the Spanish Franciscans, who had in this city a church for men, a church for women and two small houses as residences.³⁹ But before long della Chiesa bade his Franciscan friars farewell and withdrew to Lintsing⁴⁰ in northwestern Shantung. Here on the banks of the famous old Grand Canal, the Bishop established his episcopal residence and from it he issued his episcopal orders, at least one of which is still extant.⁴¹

Why, however, did della Chiesa go to Lintsing? For what compelling reason did the Roman Catholic bishop of the diocese of Peking forsake the seat of imperial government and leave an important provincial capital for an obscure city in which to wield the authority given him by the Holy Father of the Eternal City?

³³ Towards the end of the seventeenth century France vied with Portugal for this privilege. In 1685 Louis XIV gave "settled salaries" to five French missionaries. Cf. Du Halde: I, 495.

³⁴ Gonzales: 31.

³⁵ Planchet: 467. Moidrey: 36, seems to indicate that he arrived in December of 1699, but this is probably incorrect.

³⁶ Planchet: 467

³⁷ Ibid: 467. According to Gonzales (cf. p. 29) the Jesuits also thwarted the plan of Mgr. de Tournon to found a house for the Propaganda in Peking.

³⁸ Planchet: 467. De Rouen's "Civezza": II, 261.

³⁹ Maas: II, 191.

⁴⁰ Planchet: 467.

⁴¹ Planchet: 472.

The answer, undoubtedly, is to be found in the so-called rites controversy.⁴² This was a long and a bitter dispute between the Jesuits, on the one hand, and the Dominicans and Franciscans, on the other, over the following points:

(1) Whether or not Chinese converts should be allowed to render to Confucius the worship required by law and, to all appearances, religious in character? (2) Should the converts to Christianity be permitted to perform certain rites in honor of their ancestors? (3) What Chinese term should the Chinese Christians use to express the idea of God?

As we have already hinted, the roots of this controversy reach back to the compromises with the native customs and superstitions begun by Ricci.⁴³ As to the honors paid Confucius, this Jesuit leader allowed those that were compulsory for the literati successful at their examinations, but forbade the more solemn honors, also called sacrifices, paid at the equinoxes before the tablet of the great sage.⁴⁴

The ancestral rights consist in kneeling on the ground and bowing, burning incense and offering meats before the ancestral tablets. These Ricci allowed his converts to continue, because he thought they were merely tokens of respect and gratitude disciples owed to their masters, or children to their parents.⁴⁴

Although Ricci himself preferred 天主 as the best term for designating God in the Chinese, his study of the Chinese Classics led him to believe that 天 (Heaven) and 上帝 (Supreme Ruler) could also be used to express the idea of God, and he allowed his converts to use these terms. Present day sinologues seem to support Ricci in his view of this terminology.⁴⁴

Sharing the views of the literati and the officials, or perhaps better, getting their views from them,⁴⁵ the Jesuits, under the leadership of Ricci and his successors, held these rites and ceremonies to be civic in nature and so permissible. The Dominicans, Franciscans and some other orders, however, in their close daily contact with the masses and their crash superstitions,⁴⁶ considered the rites and honors religious

⁴² De Rouen's "Civezza" II: 261. Planchet: 467.

⁴³ Gonzales: 100, 105, 178, etc.

⁴⁴ Encyclopedia Sinica: "Rites Controversy." Williams: II, 299-301. De Rouen's "Civezza": II, 225-233. New China Review: III, 113 f.

⁴⁵ Their intimate association with the life of the Court made it inevitable that the Jesuits should hold the point of view of the officials.

⁴⁶ As preachers and evangelists the Dominicans and Franciscans saw things from a very different angle. Also cf. New China Review: III, 114.

practices and so condemned them. As a result of the insistence of the Dominicans, Pope Clement XI sent Mgr. Carl Thomas de Tournon, Patriarch of Antioch, as papal legate to China to study the question of the rites on the field and to give a final decision.⁴⁷ In December, 1705, the legate reached Peking, where the astute Jesuits secured for him an audience with the Emperor, but seem to have exposed de Tournon's utter ignorance of the Chinese language and customs as well as his opposition to the rites with such efficiency that the Legate very soon fell into a dispute with the Emperor K'ang Hsi.⁴⁸ De Tournon had come to make peace; but "he stirred up a hornet's nest."

On August 2, 1706, K'ang Hsi called before him the leader of the disturbance, Maigrot, Bishop of Conon, and said to him among other things:

"We honor Confucius as our master, thereby testifying our gratitude for the doctrine he has left us. We do not pray before the tablets of Confucius or of our ancestors for honor or happiness. These are the three points upon which you contend. If these opinions are not to your taste, consider that you must leave my empire."⁴⁹

This declaration K'ang Hsi followed up in December of 1706 by banishing Mgr. Maigrot⁵⁰ and decreeing that he would countenance those missionaries who preached the doctrine of Ricci, but persecute those who followed the opinion of Maigrot.⁵¹ No European was to remain in China unless he had letters patent, and these were to be given only to those who were willing "approuver la doctrine de Confucius et les cultes Chinois."⁵²

Soon after his arrival in the capital de Tournon had fallen sick. Bishop della Chiesa came from Lintsing to Peking to minister for six months to the physical and spiritual needs of the papal legate. On August 28th, 1706, de Tournon started homeward, accompanied by the Bishop as far as Lintsing.⁵³ On reaching Macao the Legate was so devoted to the interests of the papacy and so blind to

⁴⁷ De Mailla "Histoire Generale de la Chine": XI, 310.
Encyclopedia Sinica: "Rites Controversy."

⁴⁸ De Mailla: XI, 310 (note). Gonzales: 22. New China Review: III, 116 f.

⁴⁹ New China Review: III, 111. Williams: II, 300-302.

⁵⁰ Gonzales: 64.

⁵¹ Williams: II, 302. Gonzales: 178. De Mailla: XI, 311 (note).

⁵² De Mailla: XI, 311 (note). Gonzales: 178.

⁵³ Planchet: 468.

all the national and international claims of Portugal⁵⁴ that the Captain-General of the Portuguese colony threw him into prison. Here he remained fully three years, and towards the end of his imprisonment he was literally hounded to death.⁵⁵ Before he died, however, the Legate had secretly received the news that the Pope had rewarded him with a cardinal's hat.⁵⁶

In the meantime by means of two papal bulls Clement XI had condemned the rites, while the Emperor had sanctioned them. Towards the beginning of 1715, five years after the second bull had been issued, della Chiesa sent his Vicar-General, P. Carolus Horatii da Castorano, to read these decrees in the three Jesuits churches of Peking; but the Vicar-General was not allowed to enter these places of worship,⁵⁷ and so he returned to Lintsing. On March 19th, 1715, Clement XI again condemned the rites. Again the bishop sent his assistant to proclaim the papal condemnation in the Jesuit churches of the capital. Taking the wily Jesuits by surprise the faithful Vicar-General managed to get into the churches and to accomplish his purpose. On the morrow, however, he was arrested, bound with nine heavy chains (three around his neck, three on his arms and three on his legs) and thrown into prison, where he languished for 17 months.⁵⁸

There were currents and cross-currents, eddies and undertows in this whirlpool of intrigue, accusation and honest difference of opinion. The Jesuits wished to allow the Chinese to practice their Confucian and ancestral rites; the Franciscans and Dominicans, however, wanted to forbid their use. The Pope favored the view of the latter; the Emperor, seeing in the prohibition of the rites a slight to Chinese customs, vigorously supported the former, while della Chiesa, as Bishop of Peking, having in his diocese both "pro-rites" and "anti-rites" friars seemed to remain neutral.⁵⁹ Although keeping Jesuits in his employ, Emperor K'ang Hsi dealt severely with the followers of St. Francis. To cap the climax, seeking his revenge for de Tournon's ignoring of Portugal's rights of patronage, the

⁵⁴ New China Review : 122.

⁵⁵ De Mailla : XI, 312 (note) says that de Tournon "fut réduit, pour toute nourriture, à boire de l'eau de la mer qui entroit dans le puits de sa maison, & à ce qu'une femme âgée trouva le moyen de lui fournir secrètement pendant quelque temps." Gonzales : 363, 379.

⁵⁶ De Mailla : XI, 312 (note).

⁵⁷ Planchet : 469. Bishop Schmucker : 10.

⁵⁸ Planchet : 470. Bishop Schmucker : 10.

⁵⁹ Planchet : 469.

Captain-General of Macao took up his cudgels against the Pope by throwing the papal Legate into prison and letting him perish.⁶⁰

It is easy to understand why the peace loving, moderate Bishop should prefer to live quietly on the banks of the historic canal rather than in the heavily charged atmosphere of Peking. In fact, if he wanted to escape imprisonment or banishment, the lot of de Tournon, Maigrot and Frosolone,⁶¹ one of his own Franciscan friars in Shantung, it seems to have been only the part of wisdom to keep away from Peking. Accordingly, we are told that della Chiesa rarely went to the capital, and then usually only in the absence of K'ang Hsi.⁶² At times this conflict between the Jesuits and the "anti-rites" orders threw the Bishop into the abyss of mental and spiritual depression. On January 26, 1716, he laments in a letter to M. Ripa, "Nous sommes en Chine sans la moindre force coactive; nous pouvons fulminer des censures, mais rien de plus, et s'ils n'en sont pas de cas que resterait-il à faire à M. Ripa, s'il était à ma place? . . . Vraiment la Chine devient un autre Japon."⁶³ By nature a mediator della Chiesa loathed violent extremes.

If it was impossible to remain in Peking; no doubt it was impolitic to live in Tsinan, because the capital of Shantung, the seat of aggressive Franciscan activities,⁶⁴ was probably as anti-Jesuit as Peking was pro-Jesuit. At Tsinan, to many the Bishop would seem to oppose the rites; at Peking he might appear to favor them. His position was the vulnerableness of all men who are not extremists.

Accordingly, we find the Bishop of Peking and his beloved Vicar-General exiling themselves and living at Lintsing,⁶⁵ a week's journey either from Peking or Tsinan.

⁶⁰ Gonzales : 174, 198.

⁶¹ Gonzales : 179.

⁶² Planchet : 467.

⁶³ Planchet : 469 f.

⁶⁴ Maas : II, 194. It is true that one Jesuit, Hieronymus Franchi, worked in Shantung from 1705 to 1718, but he was an Italian and so a fellow countryman of the Bishop. His nationality, under the circumstances, was probably sufficient to keep him from opposing Mgr. della Chiesa (Cf. Bishop Schmucker p. 5).

⁶⁵ Planchet : 467. Moidrey : 36. Bishop Schmucker is inclined to believe that there were Franciscans in Lintsing before della Chiesa went to live in this place, but I am unable to find any proof for this. It seems highly improbable that the letters and reports in Maas's "Cartas de China," which refer again and again to the Franciscan work in Tsinanfu of that time should not refer to Lintsing if the Franciscans were at work there.

Unsuccessful in stilling the storm about to wreck the China missions, but eminently successful in superintending the propagation of Christianity,⁶⁶ Bishop della Chiesa died in Lintsing on December 21, 1721, at the age of 78, in the arms of his faithful and loyal assistant P. Castorano.⁶⁷ The Vicar-General buried the remains of the Bishop in a cemetery four and a half miles south of Lintsing.⁶⁸ On the grave he erected a tombstone with the Bishop's name and coat of arm;⁶⁹ and according to Civezza, he also built an oratory over the same grave.⁷⁰

Three years after della Chiesa's death the storms of persecution broke over China,⁷¹ in the course of which the three churches in Tsinan disappeared. The Christian cemetery near Lintsing, however, was not immediately lost to the Church, for in 1755 another Franciscan was buried there.⁷² But the recurring persecutions gave the non-Christians around Lintsing an opportunity to secure possession of the burial ground, and in the course of time both the oratory and the tombstone disappeared.

When Mgr. Moccagata was Apostolic Vicar of Shantung, there was only a vague tradition that in certain two graves of the Lintsing cemetery there lay buried two Franciscans, one of whom was a bishop and the other an ordinary missionary.⁷³ One night in 1866, in order to test the accuracy of this tradition, Mgr. Moccagata had one of the graves opened.⁷⁴ Although time has proved that this was the resting place of the Bishop, the excavators, by not digging deep enough, failed to reach the body and so did not secure the desired proof.⁷⁵ Fearing that the Chinese might discover their operations, Mgr. Moccagata desisted from opening the second grave. A year later (1867) Bishop

⁶⁶ De Rouen's "Civezza": II, 270 shows that the Bishop's assistant opened 16 Christian centers in the Peking diocese, besides building a number of oratories in villages.

⁶⁷ Planchet: 471.

⁶⁸ Ibid: 471 f.

⁶⁹ Bishop Schmucker: 11. They are still to be seen on the stone found in the pagoda and now forming a part of the present tombstone of the Bishop's grave at Hung Chia Lou.

⁷⁰ De Rouen's "Civezza": II, 270.

⁷¹ De Mailla: XI, 396. Gowan: 218.

⁷² Planchet: 472. *Le Bulletin Catholique de Pékin*: Sept. 1920, 375.

⁷³ *Le Bulletin Catholique de Pékin*: Sept. 1920, 735.

⁷⁴ *Le Bulletin Catholique de Pékin*: Sept. 1920, 375.

⁷⁵ Bishop Schmucker: 11.

Cosi requested P. Sagarriglia to make another attempt. Again, Mgr. della Chiesa's grave was first opened and again the same disappointing result.⁷⁶ In the case of the second grave, however, the investigator was more successful. While digging he found a receptacle covered with a brick on which was written in red letters, "The writing of the cathecist Luo, tertiary of St. Francis, P. Jang died in the nineteenth year of Ch'ien Lung on the third day of the twelfth lunar month (i.e. January 1, 1755). This tube contains six pages of his will."⁷⁷ Inside this receptacle there was a zinc tube on the cover of which was written, "Authentic papers of P. Jang." Both graves were carefully filled up again, and a detailed report sent to Mgr. Cosi.⁷⁸

Since in the case of the one grave, popular tradition had been vindicated, it now seemed probable that this tradition would prove to be correct also concerning the other grave. That the latter contained the mortal remains of the first bishop of Peking however was not morally certain until 1879, when P. Civezza published a small book written by P. Castorano, the Vicar-General of Mgr. della Chiesa, in which he definitely said that he had buried the Bishop at Lintsing.⁷⁹

In 1920 the late Pope, Benedict XV, asked that new investigations be made to establish the burial place of his distant relative.⁸⁰ The Chinese officials, in the absence of ocular proof, had always refused to give permission to open the grave supposed to be that of Mgr. della Chiesa.⁸¹ Accordingly, it was determined to institute a search for the missing tombstone, and two Chinese priests were entrusted with the task. Having scoured the whole region around Lintsing and about to abandon their quest, the priests discovered in the court yard of a pagoda, not far from the cemetery, a stone covered with filth but still showing several Latin letters.⁸² After washing off the dirt, the men found a coat of arms consisting of a church and a bishop's hat encircled by the inscription, "D. E. Bernardinus ab Ecclesia

⁷⁶ Le Bulletin Catholique de Pékin : 376.

⁷⁷ Ibid : 376.

⁷⁸ Bishop Schmuecker : 12.

⁷⁹ Ibid : 12.

⁸⁰ Bishop Schmuecker : 12.

⁸¹ Bishop Schmuecker : 12. Perhaps it should be pointed out that this part of the "Vier Missionarsgräber" is the substance of the report concerning the discovery of the grave sent to Rome.

⁸² Bishop Schmuecker : 12.

Episcopum Pekinensis, E. O. M." (*i.e.* "Lord Bishop della Chiesa of the Franciscan Order, Bishop of Peking.")⁸³ On the rear side, they found a cross carved in the stone. Obviously, the priests had found the head piece of the original tomb-stone; but unfortunately, the lower piece, probably with a Chinese inscription, could not be found.⁸⁴

With this new evidence the missionaries asked for permission to open the grave; but the district official of Lintsing, apparently fearing that the next move would be a request to have the cemetery restored to the Roman Catholic Church, delayed matters for five months. Not until T'ien Chung-yü, the Military Governor of Shantung, applied pressure did the local official give the Catholic authorities the desired permission.⁸⁵

When, on November 17, 1920, the grave, supposed to contain the remains of Bishop della Chiesa, was opened, the excavators found a large brick with the following inscription:⁸⁵

"Ill. et Rev. Dom.

F. Bernardinus ab Ecclesia Venetus ex. Ord. Min. Observ. Ref.

S. Francisci assumptus, Civit. Pekin. Eccol. Catholicae Rom. I.

Ordinar. Episcopus, hic expectat futuram Resurrectionem cum justis.

Pie. obiit xxi Decemb. MDCCXXI."⁸⁶

Here now was indisputable evidence that the grave which had been opened was that of the Bishop. On the basis of this fact a request was made that the district magistrate restore the cemetery to the Christian community, but he refused to discuss the matter.⁸⁷

The few mortal remains of Bishop della Chiesa were removed from the tomb at Lintsing and taken to Hung Chia Lou, east of Tsinan, where on December 2, 1920, they were re-interred with fitting ceremonies.⁸⁸ The Bishop now

⁸³ Refer to note 69.

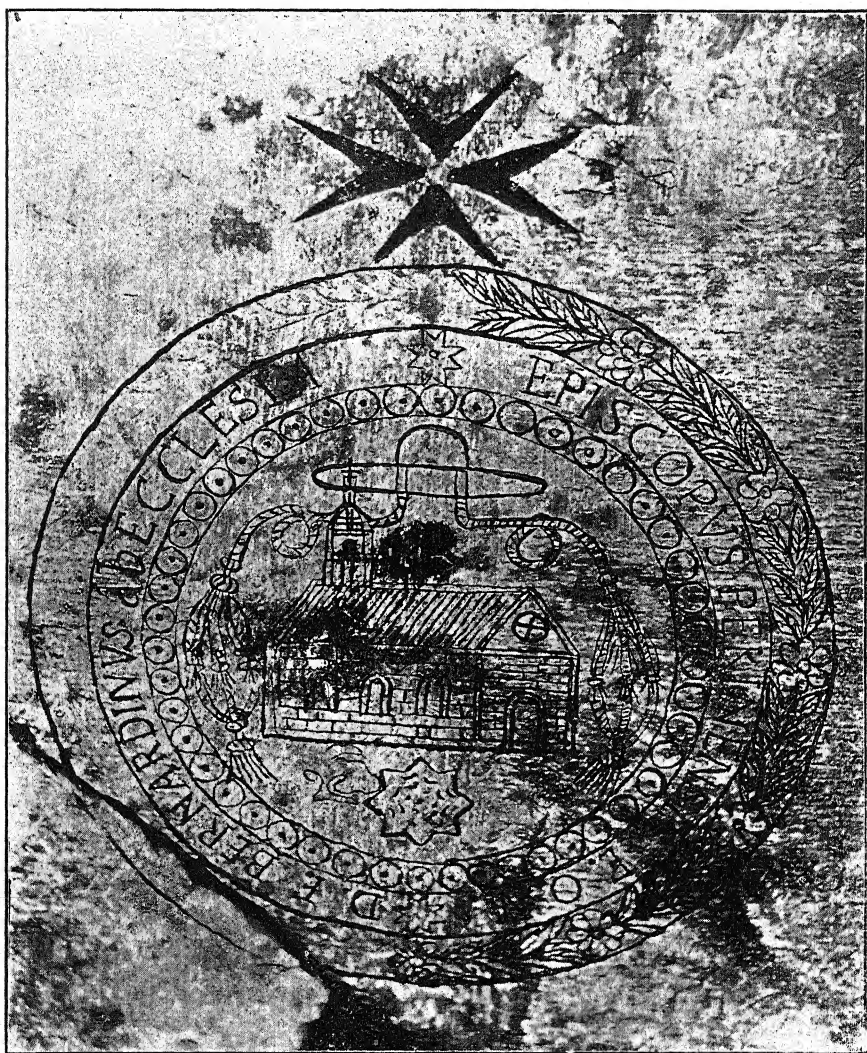
⁸⁴ Bishop Schmucker : 12.

⁸⁵ Bishop Schmucker : 12 f.

⁸⁶ *Translation* : "The most illustrious brother Bernadin della Chiesa of Venice, a member of the reformed order of the Minors-Observantes of St. Francis, elevated as the first bishop of the Roman Catholic Church in Peking awaits here the resurrection of the just. Peacefully he fell asleep in the Lord on December 21, 1721."

⁸⁷ Bishop Schmucker : 13.

⁸⁸ *Ibid* : 13.



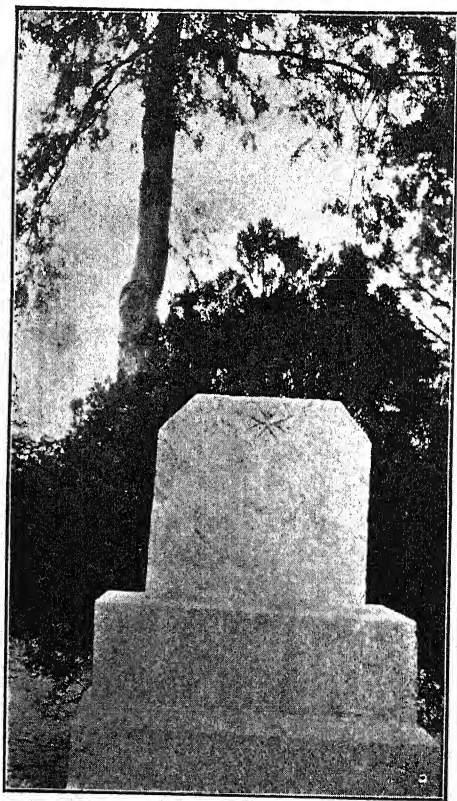
THE FRONT OF THE STONE FOUND IN THE LINTSING PAGODA COURT YARD.
 WITHIN THE CIRCLE OF THE BISHOP'S OFFICIAL TITLE IN LATIN
 IS FOUND THE DELLA CHIESA COAT OF ARMS.



THE REAR OF THE SAME STONE



THE LATIN INSCRIPTION ON THE BRICK FOUND IN THE BISHOP'S GRAVE.
Cf. NOTES 85 AND 86.



THE TOP STONE IS THE ONE FOUND IN THE LINTSING PAGODA;
IT NOW FORMS A PART OF THE TOMBSTONE MARKING THE
NEW GRAVE OF DELLA CHIESA IN HUNG CHIA LOU

lies buried among Spanish Franciscans and three Jesuits who worked in Shantung during the seventeenth century.

So much for the historical facts. Now let us attempt an analysis and interpretation of the work and the character of the Bishop. As a propagator of Christianity he seems to have been eminently successful, and as a man, universally beloved. This is indicated by the letters, reports and other documents from the seventeenth century recently published by Otto Maas, a Franciscan monk in Spain. Moreover P. Ripa says, "Dans une autre lettre que le P. Castorano m'écrivit le 9 janvier de l'année suivante, . . . il me dit qu'il était mort aussi saintement qu'il avait vécu."⁸⁹

When we analyze della Chiesa's life and activities as Bishop of Peking, we might easily arrive at a very different conclusion. Not only was his grave lost, but his very name was almost forgotten. To my surprise in the great "Histoire Générale de la Chine," by the noted French Jesuit de Mallia I cannot find a single reference to della Chiesa. In Hering's "A Study of Roman Catholic Missions in China-1692-1744"⁹⁰ there is a casual reference to a bishop of Peking, but the name remains unmentioned. Until the publishing of one of Castorano's little books⁹¹ by Civezza in 1879 the Catholics did not even know for certain where the Bishop had been buried.⁹² If we judged the man solely on the basis of this absence of contemporary documentary evidence we might well assign the first bishop of Peking to eternal oblivion.

As Bishop of Peking, however, della Chiesa must be interpreted in terms of his own policy and especially in the light of his setting. His was an age of intense difference of opinion. The rites controversy developed a situation in which a moderate, conciliatory man was powerless. The men of violence, the extremists, are remembered; the names of Maigrot who was banished and de Tournon who was cast into prison and left there to die are written large in the history of their day, while the true follower of St. Francis who stood for moderation and conciliation, the man whose view would most probably have saved China for Catholicism was all but forgotten.

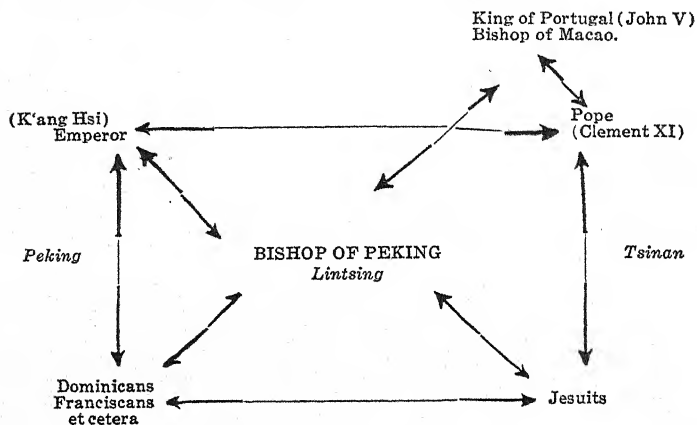
⁸⁹ Planchet : 471.

⁹⁰ New China Review : III, 107-126; 198-212.

⁹¹ There is an unverified report that, since in this book Castorano criticized those favoring the rites, the Jesuits succeeded in buying up and destroying every copy of this book but one.

⁹² Bishop Schmucker : 12.

PARALLELOGRAM OF FORCES WITHIN WHICH THE BISHOP FOUND HIMSELF.



This diagram is given with the hope that it will help to elucidate Mgr. della Chiesa's position. The double arrows point to opposing groups, while the single arrows in the case of the Dominicans and the Franciscans indicate that only the extremists of these orders disagreed with the Bishop. In estimating a man and his work we must consider not only what he actually accomplished but also the difficulties he had to overcome and the forces he had to contend against. It should be borne in mind, however, that as far as Bishop della Chiesa himself was concerned this opposition was official and not personal.

Claiming the protection of the King of Portugal, enjoying the patronage of the illustrious K'ang Hsi, and being immensely popular, the Jesuits supported the Emperor and defied the Pope. Their attitude amounted to insubordination. P. Porquet, apparently with the tacit consent of his order and of the Bishop of Macao,⁹³ enunciated the following four propositions:

"1. Celui qui dit les âmes des défunts se reposent sur les tablettes, ne pèche contre la foi.

"2. Le Pape ne peut définir infailliblement les controverses de la Chine.

"3. Les Missionnaires ne sont point obligés d'obéir au Mandement de M. le Patriarche sur ces controverses.

"4. Le Pape ou l'Eglise ne peut définir infailliblement que quelque chose soit une idole."⁹⁴

⁹³ Gonzales : 183.

⁹⁴ Ibid : 182 f.

On the other hand the Franciscans and the Dominicans under the leadership of the partisan Maigrot, Bishop of Conon, constantly attacked the Jesuits. Moreover, instead of defying the Pope, as did their opponents, they went to the other extreme and frequently appealed to him. Twice during the reign of K'ang Hsi papal legates came before the Dragon Throne with orders from the Pope to forbid certain customs draped in the garb of reverence, superstition and antiquity. That the "Son of Heaven" in the person of K'ang Hsi should meekly accept such instructions from any Western potentate was more than could be expected.⁹⁵ K'ang Hsi's successor said to some monks, "You say your laws are not bad. I believe it. . . . You wish all the Chinese to become Christians; your law demands it. I know that. What then is to become of us? Subjects of your king?"⁹⁶

But what was the attitude of Mgr. della Chiesa in whose diocese these events so freighted with ominous destiny were taking place? What did he do? Whatever he did, or did not do, there is not an iota of evidence that he added any fuel to the flames. When the founding of a Franciscan monastery in Peking threatened trouble, he desisted, and came away to Tsinan. When the Jesuits wanted him to hand a protest of their's to the papal Legate, the Bishop was willing to do so, providing they put their protest in writing.⁹⁷ When de Tournon aroused the wrath of K'ang Hsi and fell sick, della Chiesa went to minister the Legate's physical and spiritual needs, but he seems to have kept absolutely aloof from taking part in the controversy during the six months he spent in the capital. When the papal bulls were to be proclaimed, he sent his Vicar-General instead of going himself. To some this might spell *cowardice*. But not necessarily so. Della Chiesa knew that the Portuguese wanted one of their own nationals as bishop.⁹⁸ He could not but recall that for nine years the Portuguese had kept him out of his episcopal office, and that even then his papers reached him through an Italian.⁹⁹ Moreover, he seems to have sensed the situation that the presence in the capital of a papal representative, or appointee, would be irritating to the Emperor; and so he rarely went to Peking unless K'ang Hsi was out of the city.

⁹⁵ Williams : II, 302.

⁹⁶ De Mailla : XI, 400 f.

⁹⁷ Gonzales : 25 f.

⁹⁸ Maas : II, 131.

⁹⁹ Ibid : 131 f.

Della's Chiesa's views and policy did not win the day. As he feared,¹⁰⁰ the Jesuits and the extremists of the opposing party wrecked the Catholic missions in China, put the progress of the Church back for 200 years, gave Chinese Catholicism a blow from which it has never fully recovered. "By 1692 practically all China lay open to the teaching of Christianity."¹⁰¹ The same year in his Edict of Toleration K'ang Hsi said in part: "these Europeans have come across vast oceans from the ends of the earth. At present they are directing the boards of astronomy and of mathematics. They have applied themselves with much care to the making of instruments of war and the casting of cannon, of which we made use during the recent civil troubles. When we sent them to Nichipu with our ambassadors in order to make a treaty with the Muscovites, they caused the negotiations to succeed, thus rendering the Empire a great service. The Europeans in the provinces have never been accused of doing anything wrong nor of causing disorder. The doctrines they teach are neither bad, nor capable of inducing the people to cause trouble. We permit every one to go to the temples of the Lamas, the Buddhists and the Taoists; but we forbid them to go to the churches of the Europeans, which seems unreasonable. Let the churches of the empire remain as they are and let any one go there to worship God without being molested."¹⁰² In 1724 an order was promulgated prohibiting Christianity and leading to the confiscation of the Christian churches throughout the Empire.¹⁰³

This is what the extremists had accomplished. It was not the Bishop's way of doing things. When della Chiesa first came to China, he handled very efficiently an exceedingly delicate situation created by the oath against the rites imposed by Pallu.¹⁰⁴ Many of the monks were discouraged, had already sold their dwellings and were about to leave China, when della Chiesa relieved the tension by suspending the order concerning the oath.¹⁰⁵ This strain of moderation and of conciliation is very prominent in the life of the

¹⁰⁰ Planchet : 470.

¹⁰¹ New China Review : III, 206. The report (1698) of P. José Navaro, Commissioner for China, shows that Antonio de Santa Maria had baptized in Tsinanfu 5,000 native converts.

¹⁰² De Maillia : XI, 163 ff. The above is a translation of the French text.

¹⁰³ Ibid : XI, 396 f. Williams : II, 304.

¹⁰⁴ Cf. note 27.

¹⁰⁵ De Rouen's "Civezza" : II, 260.

Bishop. In the episcopal order, issued from Lintsing on February 15, 1718, Mgr. della Chiesa says that it is with the greatest pain that he hears of the controversy between P. Castorano and the Jesuits, and being too old himself to go to Peking, he will appoint P. Ripa as his delegate to investigate the matter in order to put an end to the dispute.¹⁰⁶ Moreover, the Bishop was on friendly terms with the Jesuit Gerbillon, and at least one Jesuit (P. Franchi) worked peacefully and successfully in Shantung while della Chiesa was Bishop.¹⁰⁷ But largely due to the insistence of the Dominicans¹⁰⁸ and the extremists of other orders, the Popes, instead of letting the ecclesiastics on the field handle the situation, sent legates who only deepened the gulf between the contending parties.

The times and the fate of Mgr. della Chiesa point to two truths:

1. Under the leadership of extremists a situation may develop in the church and in the state which makes disaster inevitable. Such an exigency we see during the life of the Bishop; such an emergency arose at the time of the French Revolution, and one wonders whether a similar crisis may not now be developing in Europe.

2. After such a situation has reached a certain stage of development moderate and conciliatory men are helpless to avert the onrushing disaster. One thinks of an Edmund Burke at the time of the revolt of the American colonies and of a Kerensky in the early days of the Russian Revolution.

It was Bernadin della Chiesa's misfortune to have been put in a place and at a time when he was doomed to failure. Had he been placed at some other point or in Peking at some other time, Mgr. della Chiesa would probably have left a name written large in Chinese history. If his views and methods—moderation and conciliation—had prevailed, probably China would to-day be a Roman Catholic stronghold. Yet, in spite of his outward failure, the Bishop was a lovable character, a man who exiled himself to live on the banks of the old canal in order to hasten ecclesiastical peace. Of such the Carpenter of Galilee once said that such were blessed, because they would be recognized as the sons of God.

¹⁰⁶ Planchet : 472 f.

¹⁰⁷ Bishop Schmucker : 5. Moidrey : 36.

¹⁰⁸ Williams : II, 299 f. New China Review : III, 117 Gonzales :

SOME SIMILARITIES IN CHINESE AND ANCIENT EGYPTIAN CULTURE.*

By CHARLES KLIENE, F.R.G.S.

Several theories, more or less presumptive, have been put forward at different times to establish the origin of the Chinese "race"; and while authorities are not of the same mind as to the exact locality from whence the "ancestors" of the Chinese came, they are agreed that those ancestors on their arrival found "wild tribes of aborigines" already in the country. We are not informed how the wild tribes came to exist, or why, seeing that they were the autochthonous inhabitants of the land, they should not be the original Chinese.

As far back as the middle of the eighteenth century De Guignes and Fréret argued that the first Chinese were a colony of Egyptians; other early Jesuits in this country say that they were a tribe of Jews; Sir William Jones maintained that the Chinese are descended from a military caste of Hindus; while de Pauw, a gifted French writer produced two volumes† to contest De Guignes and to advance his own pet theory that the Chinese are descended from the Hyperborean Scythians. It is true that traces of the manners and customs of the Scythians, as described by Herodotus, are discernable among the Chinese; but who those Scythians really were is a question yet to be answered satisfactorily. Plausible statements regarding their origin exist as in the case of the Chinese, and it is by no means proved that the so-called Scythians did not originally come out of Egypt. Monsieur de Pauw with more courage than good reason declares that in no one iota is there one single resemblance between the Chinese and the Egyptians; and to support this sweeping assertion he proceeds, with great versatility, to point out their numerous differences. It would

* Read before the Society 16th November, 1922.

† "Recherches Philosophiques sur les Egyptiens et les Chinois."—1773.

indeed be strange if there were no differences; but differences establish nothing after all; they are the natural outcome of long years of separation. It became the fashion, nevertheless, to follow de Pauw, and even to this day one occasionally meets, among those who have not gone deeply into the question, people who insist that there is not the slightest resemblance in any way between the two nations. The object of this paper is to show that there are many resemblances in many ways.

It stands to reason that if the human race did not spring into existence within the confines of the land we call China, its first inhabitants must have come from some other part of the earth long before the five thousand years or so of recorded Chinese history. The authenticity of ancient Chinese history has long been objected to on the ground that it abounds with absurd fiction and irreconcilable contradictions, and that it sets up a cosmogony at variance with common sense. Yet, proofs do exist that China was inhabited by people of the later stone age, if not the earlier stone age, and this fact alone carries us away back into the remote past of prehistoric days; albeit those prehistoric people may have taken many centuries, traversed many lands, and lingered for long periods on the way before they finally reached this destination and settled down. That would not be a matter of a few thousand years, but perhaps a hundred thousand years or more, which rather spoils the arguments about the first Chinese being Jews, Hindu castes and Scythians. The trouble is that most writers have been satisfied to circle round recorded history, ignoring the fact that recorded history of even the earliest date is only a thing of yesterday—a narrative of modern man. In dealing with the "origin" of the Chinese one must deal with the ancient men whose name is forgotten, who lived before writing was invented, and who laboured in the unwritten past; not with any particular group of immigrants who entered the country at various points at various times, who added to the existing population and made the Chinese a conglomerate people as they are to-day.

Just how far back the mythical or legendary period of Chinese history really extends into prehistoric times, it is quite impossible to say. That men did live and peregrinate in China in the later stone age, called the neolithic, is beyond any conceivable doubt whatever; since his characteristic flint implements have been found in various parts of China. The word "age" in this connexion has no chronological value because it merely denotes the "stage"

at which man arrived in his progress towards civilization. There are tribes to-day in isolated corners of the earth still in their stone "stage." Various authors have given the so-called neolithic age from 70,000 to 200,000 years; and Sir Harry Johnston says: "to find the beginnings of man we must travel back for something like two million years." Professor Sir Arthur Keith says that civilized man is certainly far older than at present generally believed. He is of opinion that man was evolved in the great deserts of Sahara, Arabia and Egypt in the distant past far beyond the days of Abraham and Tubal Cain, when those deserts were really the garden of Eden. It would therefore be rash to hazard a statement as to when China was first inhabited. On the other hand, if we total up the fabulously long reigns of the rulers of both the mythical and legendary periods of Chinese history, we shall find that the time extends well into the neolithic age, and that it synchronizes with the flint implements alluded to. Neolithic people had advanced considerably over their palæolithic predecessors in their culture. They cultivated the soil, bred animals, understood spinning, weaving, pottery making, and the art of working in copper, tin and gold. Their flint knives, scrapers, axes, arrow-heads and spear-heads were highly finished and polished on both sides; the flints found at Ta-lung-hsü 大龍埧 in Kwangtung some years ago were of this finished type.

The pioneer workers in metals that we have any information about were the pre-dynastic men who built the Great Pyramid of Egypt—the pyramid of Num-Khufu, or Cheops according to the Greek—they were called the "Followers of Horus," Horus-Behutet, the Great Blacksmith. How long these people lived in Egypt before they commenced to build up the great dynastic civilization there is not known precisely; but there is unquestionable evidence to show that they worked out and perfected their system of Eschatology ten thousand years before the dynasties began; and as fire is essential in the smelting of ores, the use of fire, and how to produce it when required, must have been known to them long before they began to subject metals to its treatment. We are told in the *Shih Chi*, 史記, Book of History, that Sui Jên 燧人 discovered the way of producing fire and applying it to practical uses. Who was this Sui Jên, and whether the use of fire in China was an independent discovery of his or not, we cannot say; but it seems more probable that this knowledge was coeval with the art of splitting flint as a part of the common

culture of neolithic people. At all events, in mentioning the knowledge of the use of fire Chinese legendary lore touches upon a fact pertaining to a very distant period in the past history of man.

All historians of antiquity have ushered in their narrations with a fabulous cosmogony; with demi-gods or men born in a supernatural manner. In noting this, it is well to remember that the source from which the first historians had to draw their data was oral tradition made up chiefly of fictitious tales about heroes who never existed, and allegories of which the transmitter may, or may not, have understood the true significance. Oral tradition coming down a long stretch of ages was bound sooner or later to become more or less confused and subjected to embellishments. Parts of a story would in time be forgotten, or mistold, so that much of the original sense would be changed and new ideas and new interpretations substituted not in the first instance dreamed of. In this way the purport of allegories, allusions and symbols became hopelessly mixed up, and finally when the true significance was lost, subsequently invented characters were mistaken for actual persons, and fables usurped the place of authentic history. In widely separated places the same legend would naturally in time become distinct stories with very little left in any to point to a common origin. Yet in spite of this fact, there are many instances where only names and characters have been changed, where, while an episode appears in a totally different setting, the keynote of the theme itself is still so well maintained as to make a common origin absolutely unmistakable. As for ancient customs and superstitions, they have often been perpetuated for no other reason than because ancestors so handed them down, and they continue to be strictly adhered to by succeeding generations without anyone knowing or troubling about the why and the wherefore.

Egypt and China are the two most ancient nations of the world whose annals and traditions have come down to us in a connected form. In comparing these two records of ancient culture, so many remarkable similarities have come to light that it is difficult not to believe that the one is in some way related to or derived from the other. The records of Egypt extend further back than those of China by thousands of years; it seems therefore more reasonable to suggest that Egyptian culture was the original, and that it found its way to China as it found its way to Central America, rather than that Chinese culture went

westward and fetched up in Egypt. No man-made records have yet been discovered in Central Asia approaching the antiquity of the Egyptian God Ptah, the first of the personifications of the Creator in the pre-Osirian religion; or even the "Book of the Dead" dealing with the doctrines of Amen-Ra, to justify the contention that civilization began at some midway point on an Asiatic plateau, and thence spread both to the west and to the east. The Osirian religion, which followed the doctrines of Amen-Ra, and is practically the same solar cult developed under different names, according to the discoveries of Professor Flinders Petrie at Abydos is, without doubt, at least twenty thousand years old, and may be fifty thousand for aught we know. The pre-Osirian cult lasted for something like sixty thousand years before that. Central Asia has disclosed nothing of human origin equal to this in antiquity.

Leaving aside the thorny question of locality both as regards the cradle of the human race and the beginning of civilization which far out-dates the subject of this paper, and which it is not the purpose here to discuss, we will simply examine some of the more striking resemblances in the mythology, religion and social customs of the Chinese people and the ancient Egyptians, and let those who know explain how these resemblances, or parallels came to be.

The Chinese agree with the Egyptians that in the beginning all was chaos.* They say that the first to come forth out of chaos was P'an Ku, 盤古, a short, thick-set and muscular being, clothed in a bear skin, and living to-day in the popular mind as the first man. Armed with an axe and a chisel P'an Ku toiled for eighteen thousand years carving the Universe out of the vast masses of granite that floated confusedly in space. He came into being in the Great Waste; his beginning is unknown. Heaven was his father and Earth his mother. After his mighty work was completed, he died. On his death his breath became the wind and the clouds, and his voice the thunder. His right eye became the Sun; his left eye the Moon. His four limbs and five extremities became the four quarters of the globe and the five great mountains; his veins became the rivers; his muscles and sinews the undulations of the earth, and his flesh the soil. His hair and beard, like the hair of Berenice, were turned into constellations; his skin and the hair thereon were turned

*天地玄黃, 宇宙洪荒 *T'ien ti hsian huang, Yü chou hung huang*:—"Dark skies above a yellow earth: Chaos before Creation's birth!"

into plants and trees; his teeth and bones into metals and rocks, his marrow into pearls and precious stones; the sweat of his body into rain, and the insects upon him, impregnated by the wind, were transformed into men. Such was P'an Ku and his mighty exploits. It is plain to see that the whole story is nothing but an allegory referring to the creation, and that P'an Ku merely represents the creation personified as a man; in other words, the creation described anthropomorphically. The character *P'an* signifies "to evolve," and *Ku* "the primordial."

According to Dr. E. A. Wallis Budge, in his book "The Gods of the Egyptians," the oldest Egyptian god to be represented in human form was Bes, or Bes-Horus. This is no other than Ptah of the pre-Osirian cult, anthropomorphically depicted as Horus I, for prior to the Osirian cult zootypes alone were used. Ptah, called *Hæphæstus* by the Greeks, and *Vulcan* by the Romans, represents the Creation in the Egyptian mythos. In the inscriptions he is variously styled the "Lord of Truth," the "Father of Beginnings" and the "Creator of all things in the World." The scarabæus, or beetle, is his sign as the emblem of Fatherhood, and of the World and its creation. He is the cleaver of the earth; as represented in one form by the axe; he divided the heavens into four quarters, and one of his titles is "Great Chief of the Hammer and Cleaver of the Clouds." He came into being in the earliest time out of chaos. He is depicted on the monuments as a dwarfish muscular person, or pigmy, wearing a leopard-skin, and his other titles are "Father of Fathers," "Power of Powers," "Creator of the eggs of the Sun and Moon," who created his own image and fashioned his own body. In the Egyptian ritual the Sun and Moon are also referred to as the "eyes" of heaven. In the character of Horus-Behutet, Ptah was the first artificer in metals, being at once smelter, caster and sculptor, as well as the Master Architect and Designer of everything which exists in the world and the universe. Lamblichus says: "the God who creates with Truth is Ptah."

It is remarkable, to say the least, when we take into account the distance between the two countries, divided as they are by great mountain ranges and mighty streams, and the fact that oral tradition had to be relied on for centuries on centuries to transmit knowledge from generation to generation, that after a lapse of all this time we should find, not merely in general outlines, but in nearly all the minor details, such a close resemblance between the first

man of Chinese mythology and the first God in human form of the Egyptian mythos.

After P'an Ku followed the "Three Great Rulers" impersonating a "trinity" of powers, Heaven, Earth and Man 三才者天地人;—the "three" having previously been embodied in "one," viz., P'an Ku, himself as Man, with Heaven as his Father and Earth as his Mother, created out of Chaos by himself. The idea of a trinity exists in most religions. Turning to Egypt we find that it had long existed in zootype, and was anthropomorphically represented in the Solar Cult by Osiris, Isis and the Child Horus. Chinese history tells us that each of the Three Powers prevailed for eighteen thousand years. Taking this time together with the eighteen thousand years that P'an Ku toiled to create the Universe, we have a total aggregating seventy-two thousand years, which takes us well into the neolithic age. Needless to say, the seventy-two thousand years are not to be regarded strictly as chronology*; for what is meant is that a great period of time elapsed before Fu Hsi 伏羲 appeared on the scene as the traditional founder of Chinese polity.

Opinions differ as to the date of Fu Hsi's accession, which after all is quite immaterial since it is not certain that he ever lived at all. Assuming that he did live, one author gives the date as B.C. 3322, but the date generally accepted as approximately correct is B.C. 2852, or 508 years before the Flood. Fu Hsi is said to have reigned 115 years. The *Kang Chien* 綱鑑 says that before he appeared, men differed but little from beasts; they paired promiscuously and so it came about that they knew their mothers but not their fathers; they never ate except when pressed by hunger, and when that was satisfied they abandoned what was left. They devoured the raw flesh of animals, drank the blood, and clothed themselves in the skins. Fu Hsi taught men how to catch fish with nets, how to snare birds, how to hunt, how to rear domestic animals and cultivate the soil. He taught them how to cook food; he instituted marriage and ordained that women should be differently clad from men. He invented the system of family surnames, divided the people into clans, and appointed officers to govern them. He invented certain musical instruments, also the *Pa Kua* 八卦, or Eight Diagrams, which he copied

* The Chinese have a figurative manner of speaking in this way. *Wan sui* does not mean literally "ten thousand years;" it has no more definite signification than "a myriad ages."

from the markings on the carapace of a tortoise and which he developed into a system of ontology. He invented the horary and cyclical notation for recording time, made a calendar and noted the intervals between the seasons.* From the "Eight Diagrams," and from his knowledge of the movements of the heavenly bodies, he derived six classes of written characters by which he superseded the system of keeping records by means of knotted cords, and he accidentally discovered iron by having burnt a quantity of wood on a brown earth.

Fu Hsi was the offspring of a miraculous conception; this idea of miraculous conception is carried out in all the great religions of the world. Tradition says that his mother, one day in a solitary place, was surrounded by a rainbow, and she bore him for twelve years before he was born. His name was *Fêng*, 風, Wind; and his dynastic title was *T'ai Hao*, 太昊, meaning the "Great and Glorious." He was half man and half serpent, and reigned under the influence of Wood. On a certain occasion while strolling along the edge of the Yellow River, a "dragon-horse" 龍馬, emerged from the water at his feet bearing on its back two scrolls 龍馬負圖而出, *lung ma fu t'u 'erh ch'u*. One of the scrolls was the 河圖 *ho-t'u*, or "Map of the River," and the other was the 洛書 *lo-shu*, or "Writings of Lo." From the mystic inscriptions on these scrolls Fu Hsi evolved the whole philosophy of the 陽 *Yang* and 陰 *Yin*, or the "Male and Female Principles of Nature" as set forth in that mysterious book the *I Ching* 易經. Thus Fu Hsi, to benefit mankind, taught man how to live, and how to better his condition.

This narrative is a curious jumble of neolithic culture, Egyptian mythology, and Chinese fiction. Fu Hsi is simply a solar myth; but the surprising thing is that after all these milleniums have rolled away behind us, unmistakable traces of the symbolic teaching of the Egyptian hierophants should still survive in so strange an alien garb. The story conceals a good deal of the ancient gnosis that made Egypt famous in the old world, though not apparent at first sight. The statement that men at first were little better than beasts, that they devoured the raw flesh of animals and clothed themselves in skins, points directly to a very primitive state, and as the arts that Fu Hsi taught were already known to neolithic man in both hemispheres, the conditions said to have prevailed in his time

* Precession of the Equinoxes.

were those of a far earlier state than the later stone age. Fu Hsi divided the people into clans, appointed officers to govern them and invented family surnames; this points to the earliest form of organized society, which is totemism pure and simple, a system ante-dating mythology. Totemism divided men into tribes, or clans, and appointed chiefs over them. Each tribe, or clan, selected an animal as its totem and was thereafter known or distinguished by that totem, or mascot. Totemism with all its rites and ceremonies, exists in many places in the world to this day. Previous to the totemic period, that is to say before the advent of the Cult of Ptah, men knew their mothers but not their fathers. The mother, as first person in the human family, was the first person in totemic sociology, and she symbolized in mythology the Provider of food and plenty, namely, the "Great Mother," or "Mother Earth," which in Egyptian sign language was first represented by the water-cow with human breasts, one of the earliest forms of Isis as the "Milk-mother," who was also related to the inundation of the Nile which was the source of plenty in Egypt. Uranographically, the "Great Mother" was allotted by the Egyptians the Great Bear as her constellation in the northern heaven. The Great Bear is called by the Chinese the "Northern Bushel" 北斗 *Pei-tou*, or "peck," a measure used for rice and other grain which form their principle articles of food; and the genius who presides in that constellation is known as *Tou Mu* 斗姆, "Mother of the Bushel." It is to be noted here that the word *Mu* is the same as the Egyptian *Mu* or *Mut*, which is no doubt the root of the word "mother" in most languages. Fatherhood superseded the Motherhood with the founding of the Cult of Ptah, who, was mythologically the first father, *i.e.*, the "Father of fathers." Fu Hsi instituted marriage. Totemism introduced endogamy, or Marriage among those of the same clan or totem, which is older than exogamy, or intermarriage with other clans. The custom which prohibits a Chinese from marrying a woman of the same surname as his own, if of the same line of descent, is a survival of the archaic law of exogamy, which forbids a man from marrying a woman of his own totem or clan. This law did not seem to have applied in many cases among the dynastic kings of Egypt. The people being divided into groups or communities under their respective totems, the family became the unit and this culminated in China in the collection of surnames called the *Pai Chia Hsing*, 百家姓, book of "Surnames of a hundred Families."

Another remnant of totemism is also preserved in China to this day in the twelve animals, or zootypes, of the Sexagenary Cycle; they are the rat, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, fowl, dog and pig, one for each year in the order given, and they are supposed to exert some subtle influence over the individual according to the year in which he is born. A marriage never takes place with the Chinese when the particular animals under which two persons are born are said to be antagonistic in their nature or are likely to dominate one over the other. With the Egyptians it was the same thing. For instance, the young woman who lived in the city of Bubastis dedicated to the goddess Baast, whose sacred animal was the cat, could never hope to wed the young men of the city of Athribis, where they revered the shrew-mouse. Every animal in the whole totemic menagerie symbolizes some particular attribute; and the rise of zootype symbolism, due to this fact, has left its trace in every country. The bull and the lion stand for strength, the lamb for innocence, the dog for faithfulness, the serpent for wisdom, and so forth; this is simply sign language.

Fu Hsi understood the movements of the heavenly bodies and he noted the intervals between the seasons. The Great Pyramid, built by the "Followers of Horus" proves to what a high standard of knowledge they had attained both in astronomy and mathematics. Fu Hsi was carried by his mother for twelve years before his birth. This refers allegorically to a totemic rite in connection with the male child of twelve years which it would take too long to enter into here in all its details. It will suffice to say that both totemism and mythology which followed totemism, limited the period of childhood to twelve years of age, when certain rites were performed and the boy was said to be "born again" into manhood; the Chinese use the expression *Ch'êng-jên* 成人, "to attain to the degree of manhood." It was an assertion of adolescence, and the child thereafter became a recognized member of society. And this was depicted in Egypt by Horus wearing a long lock of hair, the sign of childhood, until he attained the age of twelve years, as distinguish from Horus the man of thirty. The first important event in the life of a Chinese boy is to have his head shaved at the age of one month; and especially in the case of a first-born son the operation of shaving is performed with a good deal of pomp and ceremony before the ancestral tablets. In shaving the head, however, a small circular patch of hair is allowed to grow, and when the

tuft is long enough, it is tied with a red cord; the rest of the head is shaved periodically until the child reaches his thirteenth birthday, which is exactly twelve years of age, counting, as the Chinese invariably do, the actual day of birth as the first birthday. From the twelfth year of age on, the surrounding hair is allowed to grow and the tuft gradually disappears; this marks the fact that the lad has passed his infancy and is on his way to manhood. There is a striking resemblance between the Horus lock of the ancient Egyptians and this curious Chinese custom which nobody can explain the origin of. It seems that the leaving of the tuft to grow must originally have had something to do with the lock of youth which distinguished Horus as the child of twelve from the man of thirty. The twelve years of childhood means that during that period the child was under the special care of his mother, and it explains what is meant by Fu Hsi being carried for twelve years by his mother before he was "born." The dragon-horse is obviously the Egyptian crocodile which was one of the earliest zootypes in astro-mythology.

Like the Egyptian water-cow, the crocodile also symbolized Isis as the "Great Mother," the Giver of food and water. Issuing out of the Nile, it represented the inundations which watered the land and gave Egypt her food supply and prosperity. Drought was the curse of Egypt and was represented by the evil dragon Apep. In the great primordial fight with Apep, Horus, as the young crocodile Sebek, swam in the night through the Nu, or waters of space, from the west and emerged in the east at sunrise. In this form the crocodile, as the God Horus-Sebek, is the great fish, a solar deity, the bringer of prosperity and plenty to Egypt, and a prototype of Ichthus, the Fish or Fish-man, known by various names in nearly every cult and religion. Jonah is one form. Oannes of the Chaldeans, Dagon (Dag-on, the fish On) of the Phœnicians, and Ea of Nineveh, are identical and are derived from Horus-Sebek, the crocodile god, or the sun setting in the west and rising out of the sea in the east, to bring prosperity and plenty. According to Berosus, a creature half man and half fish came out of "that part of the Erythræan sea which borders upon Babylonia" where he taught men the arts of life, "to construct cities, to found temples, to compile laws, and, in short, instructed them in all the things that tend to soften manners, and humanize their lives." Those were precisely the arts that Fu Hsi, half man and half serpent, is said to have taught the Chinese. The Fish in Egyptian

hieroglyph signifies *An*; it means teacher, also scribe and priest, who were teachers; and although Chinese tradition does not state that Fu Hsi actually rose out of the water, it says he was on the edge of the river when the dragon-horse emerged out of the water, and he was a teacher.* The young crocodile being the zootype of Horus-Sebek, gave rise to the combination of a creature half man and half fish, a compound figure; in this sense Fu Hsi and the dragon-horse are an exact parallel, though tradition represents them as separate entities.

The most ancient form of the dragon-horse to be seen to-day is in the bronzes of the Chou and Han dynasties. This fabulous creature is usually depicted with a head more or less resembling that of the orthodox Chinese dragon. Its body is like that of a hippopotamus, but covered with scales, and it has a long tail. In general aspect it is not unlike the *Ch'i-lin* 麒麟, which however, has no scales and is a much later creation. The dragon-horse is usually painted in bright colours on the outer "Shadow" walls of Chinese official buildings, Viceroy's *yamén*, etc., and is the protector of the rights of the people and the purveyor of the wants of the locality. This beast, nowadays called 食 *t'an* and 豺 *ch'ai* is invariably represented as standing on the sea, with the rising sun behind him. This is identical with its prototype Sebek, the crocodile, emerging from the waters in the east at sunrise. Furthermore, with the Egyptians the Nile was the typical representation in the terrestrial of the Milky Way in the celestial; with the Chinese the Yellow River is the terrestrial representation of the Milky Way. The 博物志 *Po Wu Chih* says that Chang Ch'ien 張騫, a famous traveller who explored the regions of the west, and a Minister under Han Wu Ti 漢武帝 sailed up the Yellow River in the 2nd century B.C. and actually reached the Milky Way after journeying many days. What is meant by the two scrolls is difficult to say; they look like a Chinese elaboration. At any rate the *I Ching* gives two diagrams called the "Map of the River" and the "Writings of Lo," both consisting of an arrangement of dots and circles representing the *Yang* and the *Yin* and the

* In China, as in ancient Egypt, the teacher was a person entitled to the highest respect. Referring to teachers the great Caliph Al-Mamun said "they are the elect of God, his best and most useful servants, whose lives are devoted to the improvement of their rational faculties; the teachers of wisdom are the true luminaries and legislators of this world, which, without their aid, would again sink into ignorance and barbarism."

odd and even numbers; and both having "5" at the centre. The Map of the River has two numbers at each of its four sides, and by deducting the lesser number from the greater in each case, the remainder is 5 as shown in the centre. The "Writings of Lo" is simply the well-known magic square which adds up to 15 vertically, horizontally and diagonally. These arrangements are according to Ts'ai Yüan-ting 蔡元定, a celebrated scholar of the Sung dynasty, A.D. 1135-1198, based on the theory of the Confucian commentary of the *I Ching*. Admittedly then, what we have now are not the original "map" or "writings" of the time of Fu Hsi; but the dots and circles look suspiciously like Egyptian astronomical charts representing the Khui land or Underworld, the Amenta of the later Solar Cult. We note here that the Egyptian word *khui* for "spirits" agrees exactly both phonetically and in meaning with the Chinese word *kuei* 魁. Khui-land, or Amenta, according to the Egyptians is within the bowels of the earth,—the same 地獄 *ti-yü*, or "prison within the earth" of the Chinese. At the entrance stands Anubis, the dog-headed god. Curiously enough the Chinese character *yü*, 獄, for prison, is composed largely of "dog," the radical for "dog" is emphasized by being duplicated one on each side; but this leads to Buddhism which does not concern us here.

The next two personages in the mythical history of China are Nü Wa 女媧 and Shên Nung 神農. Nü Wa is said to have been the sister and successor of Fu Hsi, hence her surname was also *Fêng*, Wind, or the elemental force of Wind which in the Chinese, as in the Egyptian, signifies the "Breath of Life"; e.g., on the death of P'an Ku, his Breath became Wind, and the insects upon him, impregnated by that Wind, were transformed into men. Nü Wa is said to have had the body of a serpent and the head of a cow, and she instituted marriage and regulated intercourse between the sexes.

Another version represents her as having been the creator of human beings whom she moulded with yellow earth when the world first came out of Chaos. In the *Shih Chi* it is stated that the upper portion of Nü Wa was human, and the lower portion in the form of a serpent. At the close of her reign there was among the feudal princes one Kung Kung 共工, whose duties were to administer punishments. Violent and ambitious, he became a rebel, and sought by the influence of "Water" to overcome that of "Wood," under which Nü Wa reigned. Not being successful in his attempt, he struck his head against an

imperfect mountain 不周山 *pu chou shan*, and brought it down, which caused the pillars of heaven to be broken and the corners of the earth to collapse. This produced darkness. Nü Wa thereupon melted stones of the five colours to repair the heavens, and cut off the feet of a tortoise to set upright the four corners of the earth. She then gathered the ashes of reeds to stop the flooding waters and thus rescued the land from a deluge. It is said that the generations of Nü Wa numbered fourteen.

Chao I 趙翼 a Chinese writer who lived from 1727 to 1814 says in the 陔餘叢考 *Hai Yü Ch'ang K'ao* that there is not sufficient proof to support the statement that Nü Wa was a female personage. The trouble has all along been that Chinese writers and commentators have fallen into the blunder of taking these allegories for authentic history, and the more they strained for an explanation the more confused they became. Tested by the key of Egyptian mythology the whole of this obscure story becomes perfectly plain. It is clear, to begin with, that Nü Wa does not represent a single divinity; but is a compound figure representing several deities whose various attributes have been confusedly and clumsily rolled into one. She is represented by two of the earliest Egyptian zootypes, the cow and the serpent, as well as anthropomorphically, and she is both male and female. As the Cow she is Isis, the Mother, typifying the Giver of Food; as the Serpent, she symbolizes regeneration, and as the Creator of human beings whom she moulded with yellow earth, she is Ptah, the Father; in instituting marriage and regulating intercourse between the sexes, she is confounded with Fu Hsi. The snake has always been the symbol of regeneration of the soul, or life; because it was observed that the snake casts its skin and comes forth a new snake, having, so to speak, regenerated itself.

The rebellion of Kung Kung is the same rebellion that we find in other religious systems; it is the struggle of the ambitious evil genius of destruction against the Benign Creator; it is the primordial fight between Set and Horus, the battle between Darkness and Light fought at the mountain of the East, where the Spirit of Evil, or Darkness, was overthrown. The four pillars of heaven are the four cardinal points of the four quarters or divisions of Ptah; they are the supports of heaven called by the Egyptians the four children of Horus; they represent the Man, Lion, Eagle and Ox of the Israelites, the Mathew, Mark, Luke and John of Christianity and the four Dragons of the

Chinese. The stones of five colours used to repair the damage (*i.e.* to restore light) refer to the light of the Sun, from which the Chinese say the five primary colours emanate. When the sun sets or rises, its light thrown upon the clouds turns them into stones of many colours to support the heavens. The flooding waters refer to the Nu, or the waters of space through which the young crocodile swam from the west in the night and rose triumphant in the east in the morning. The melting of stones and the ashes of reeds imply a knowledge of the use of fire. The feet of a tortoise alludes to the inundations of the Nile. Isis is sometimes shown in the monuments as being attended by a tortoise, a duck or an amphibian lizard. These animals move with equal ease both on land and water, and ascend to higher ground as the water rises. The Egyptians saw in them a fitting symbol for Isis at the approach of the overflow; at such times she is called Leto, or Latona, the name now given to a water lizard. In the character of Leto, Isis is depicted as having the head and shoulders of a woman with the lower portion of her body tapering off to a point like a lizard's tail, and this agrees with the serpentine form of Nü Wa. In sign language the figure signifies the retreat of the Egyptians to higher ground on the rising of the water. The fourteen generations allude to the fourteen cubits that mark the several increases of the Nile (Strabo 1, 17). These fourteen cubits are still represented by fourteen children disposed one above the other upon the feet and arms of a figure of the Nile, now standing in the Tuilleries. It is from this that the Greeks derived their legend of Niobe. Niobe signifies the "river overflowing the plain," and the name has its root in the Egyptian words *nuah*, to sojourn, and *ob*, exundation; *i.e.*, the period or duration of the overflow. It is very curious to note here that the Egyptian word *nuah* corresponds phonetically with the Chinese name Nü Wa. Thus it will be seen that the story of Nü Wa, though somewhat mixed up, is just another version of the story of the Creation, and that it is nothing but pure Egyptian mythology which is the source of all mythologies in the world.

Shên Nung 神農, the "Divine Husbandman," is recorded historically as the actual successor of Fu Hsi; Nü Wa being a female character could not be legally recognized. The 三皇本紀 *San Huang Pên Chi*, "Record of the Three Rulers" says that Shên Nung was born on the river Chiang 姜, and that his mother was a princess named An Têng 安登, who conceived him miraculously through the

influence of a dragon. He reigned under the element Fire. He invented ploughs and taught the people agriculture; hence the derivation of his name. He discovered the medicinal properties of plants and applied the discovery to relieve men of their ills and ailments. In one day he is said to have discovered no less than seventy species of plants that were of a poisonous nature, and seventy others that were antidotes against their baneful effects, and he instituted trade by introducing a system of barter.

We have here again a river; the one on which Shên Nung was born, implying that he came forth from the water; the miraculous conception through the influence of a dragon instead of a rainbow as in the case of Fu Hsi, and the teaching of the civilizing arts. With the Chinese, it is well to remember that the dragon, the rainbow and the water-spout often mean the same thing. Fire is the symbol of the sun. It is not difficult to recognize in all this only another form of the same old solar myth,—the Fish-man typifying the sun and its risings in the east out of the sea to fertilize the land and to shed its benign influence on mankind and the whole world. The Egyptian kings adopted the title "Son of the Sun"; the Chinese Emperors called themselves "Son of Heaven."

Both in the case of Fu Hsi and of Shên Nung mention is made of the Mother only; this indicates that the myth belongs to the early totemic period when the motherhood was all important, when the child belonged to the mother who provided it with nourishment, and the fatherhood was not reckoned with. The story of Shên Nung is merely a repetition of that of Fu Shi, both being derived from the same source.

Dr. E. A. Wallis Budge tells us that under the XIXth dynasty, the Egyptian gods numbered about twelve hundred. Egypt had verily become a land of graven images. Herodotus, speaking of the Egyptians of his time, says "they are of all men the most attentive to the worship of the gods, and are beyond measure scrupulous in matters of religion." In fact religion pervaded everything, and the priests were the power behind the throne. They ruled with an iron hand; so much so that the common affairs of daily life were constantly interrupted by some interfering priestly restriction. The future fate of every Egyptian was ever before his eyes; he was a melancholic being and he lived only to fulfil the religious observances prescribed for him by the all-powerful hierophants. Even in the middle of a feast a mummy had to be brought in to remind those

present of the inevitable destiny of man. "Let us eat and drink and be merry," they said, "for to-morrow we die." It is a curious custom with the Chinese to treat their criminals under sentence of death to a feast on the eve of their execution. "Eat, drink and be merry," they say, "for to-morrow you die."

Notwithstanding all their symbols and graven images, the Egyptians believed implicitly in a Supreme Being and in the immortality of the soul. The belief in a Supreme Being undoubtedly arose in pre-Totemic days out of the idea of a Mighty Chief who ruled the thunders, the winds and the rain, and who, when angry, had to be appeased by sacrifices. At the outset sign language was used to express the great truths which man had observed, or had by sheer intelligence discovered. The attributes of the Supreme God were symbolized first by animals and later in human form; many were a combination of both as we have seen. The Egyptians, as a rule, preferred to retain the human body and make the distinction in the head, as Horus the hawk-headed, or crocodile-headed, Anubis the dog-headed, and Baast the cat-headed, etc. "Divine Mercy" came to be personified by the beautiful goddess Neith; "Divine Goodness" by the god Kneph; "Divine Wisdom" by the god Thoth and so forth; but in time symbols lost their meaning and the personifications came to be regarded by the ignorant masses as living sentient entities, and so out of the exoteric teachings for the people there sprang a multitude of divinities, each a separate god. That the Egyptian religion, however, was fundamentally monotheistic is amply proved by their ritual; Ptah, as we have seen, was the sole Creator of the Universe. In the later mythos he became Ra, or Amen-Ra, symbolized by the glorious luminary, the Sun. This cult taught the unity, spirituality and creative power of the Deity, the One True and Indivisible Supreme Being, the "Revealer," the "Absolute Spirit," the "Father of all the Gods," corresponding with the Greek Zeus, and the "Lord of Heaven," whom the Chinese call *Shang Ti* 上帝, the "Most High God," or Huang T'ien Shang Ti 皇天上帝, "Supreme Ruler of the Imperial Heaven," of whom Nesi-Khonsu, a priestess of Amen, wrote in the "Book of the Dead": "This holy God, the Lord of all the Gods, Amen-Ra, the Lord of the throne of the two lands; the Governor of Apt; the holy soul who came into being in the beginning, the great God who liveth by Maat; the First Divine Matter which gave birth unto subsequent divine matter, the being through whom every other God hath Existence; the one

One who hath made everything which hath come into existence since primæval times when the world was created; the Being whose births are hidden, whose evolutions are manifold, and whose growths are unknown; the holy Form, beloved, terrible, and mighty in his risings; the Lord of wealth, the power, Khepera, who created every evolution of his existence, except whom, at the beginning, none existed; who at the dawn of the primæval was Atennu, the prince of rays and beams of light, who having made himself to be seen, caused all men to live."

It is worthy of note here that "Ra" which is the Egyptian for Sun, is *Jih* 日, (pronounced *Ré*) in Chinese. The Chinese character, like the Egyptian hieroglyphic, was originally a point within a circle, which represented the expanse of heaven, or the universe, with the One Supreme Power in the centre. In this we have not a matter of mere similarity, or close affinity, between the Egyptian and the Chinese, but one of absolute identity. The Chinese character *tan* 旦, the sun over a horizontal line, signifying "dawn" or "morning," also had the same meaning with the Egyptians. Similarly, the crescent which in Egyptian is *Ioh*, and represents the moon or part of a lunar month, has not only the same meaning in Chinese, but what is more remarkable, the same pronunciation. Whatever philologists may say about this sort of phonological comparison, which generally speaking is not scientific, we cannot get away from the fact that the *Jih* and *Yüeh* of the Chinese are the *Ra* and *Ioh* of the Egyptian, identical both as ideographs and in pronunciation.

The magnificent temple dedicated to the Supreme God, Amen-Ra, was in the capital city Heliopolis, the Biblical On, or Beth-Shemesh (House of the Sun), where Thermutis, the daughter of Pharach, caused Moses to be taught in "all the wisdom of the Egyptians." The worship of the Supreme God was confined to the priests and the King, whose sole right and duty it was, as the earthly representative of the Deity, and the head of the national religion, to once a year when the Sun entered the Sign of Taurus, after the Vernal Equinox, to preside over the sacrifices and to pour out libations. Now, parallel with this, we find that in China the present temple dedicated to Shang Ti, the Most High God, is the famous Temple of Heaven in the capital city of Peking where, until recent years, the most ancient ritual in the world was followed, and where the Emperor alone was privileged to officiate as the Chief Pontiff and representative of his people. There he repaired

in state once a year at the Winter Solstice, as the Son of Heaven, and God's chosen representative on earth, to offer burnt offerings on the altar of sacrifices; and, under the lofty blue dome of the temple which represents the canopy of heaven, clad in blue robes, the colour of the skies, he prostrated himself in humble veneration before Shang Ti, the Lord of Heaven, submitting for approval, or otherwise, his stewardship for the preceding twelve months. The same "Lord of Heaven" was known in the days of Fu Hsi, who was the first to bear the title of "Son of Heaven;" and it is mentioned that in the days of the Great Yü 大禹, B.C. 2205-2197, no one but the Emperor could, under penalty of death, offer burnt sacrifices to Heaven. It is also said that Ti Ku 帝嚳, the sixth of the legendary Emperors, was "a religious worshipper of the Lord of Heaven whom he fervently respected." The next reference in Chinese chronicles is in connection with Ch'êng T'ang 成湯, the first Emperor of the Shang dynasty which began in B.C. 1766, about two hundred years before the Exodus. He is said to have paid religious worship to Shang Ti. It was also once a year, on the day of Atonement that the Jewish High Priest entered the Holy of Holies in King Solomon's temple there to pronounce the ineffable name of Jehovah amid the sound of trumpets and the crash of cymbals, so that the people might not hear it. The only difference in these three parallel instances is in the time of the worship. In each case the occasion was an important solar festival marking the Sun's position in the Zodiac. With the Egyptians it was at the Vernal Equinox, when the Sun brings back to the earth warmth, new life, and rejoicing—the season of resurrection. With the Jews it was at the Autumnal Equinox, at harvest time, the time of thanksgiving, when the fruits of the earth are garnered in against the coming winter season; and with the Chinese at the Winter Solstice, when the year is approaching its end, and the Sun has descended into the lower regions, leaving the world bleak and barren—the season when criminals under sentence of death are sent into eternity. These differences as regards season only emphasize a particular period in the earth's annual course round the great luminary; they are theologically of no consequence for they in nowise affect the theme or purpose. But the point which claims our attention is the fact that conformably with the ancient usage of Egypt, the Emperor of China, as the Son of Heaven and the sole representative of his people, was the only person in the land who had the right to offer

up burnt sacrifices to the Supreme Ruler. The practice of offering burnt sacrifices belongs to remote antiquity, and it is one of the unmistakable links connecting China with the ancient west. The first mention of burnt sacrifices occurs in the Book of History in the account there preserved of the Emperor Shun 舜. The symbolical meaning of burnt sacrifices in China has long ago been lost; it is to be found in the ancient ritual of Egypt which existed before the days of Abraham.

Although Sun-worship, as the separate cult of Mithras in Chaldaëa, Persia and Rome, cannot be said to have ever existed in China, yet in the Chinese pantheon, both the Sun and the Moon do figure as deities, and altars are dedicated to their worship by the officers who represent the people. Mithraism, was not known in Egypt till after the third century B.C.; until then the Solar cult was simply the cult of Osiris, the religion of the dynastic people of Egypt, —a system of myths, allegories and symbolic rites introduced by the priests, which by reason of the various names and personifications of the attributes and powers of the One Great God, only served to obscure the pure primitive monotheistic faith inherited from pre-totemic days.

As in Egypt, so in China, the Sun became the emblem of the Male or Creative Force—the *Yang* Principle in Nature of Chinese philosophy, and the Moon the *Yin*, or Female Principle, represented in Egypt by Isis in the character of Hathor, the Moon Goddess. But neither in Egypt, nor in China, has the Moon ever been the symbol of motherhood. The "divine mother" is Mother Earth, represented in Egypt by Isis in anthropomorphic type as the goddess Sebek-Nit suckling the Child Horus, and in China simply as *Ti Shên* 地神, the Earth Goddess. This agreement between the Chinese and the Egyptians is very striking.

Referring to the disc of the Sun, Dr. Edward Naville in his "Myths of Horus" says: "Horus commanded Thoth that the Winged-Sun-Disk with Uræi should be brought into every sanctuary wherein he dwelt, and into every sanctuary of all the gods of the land of the South and of the North, and in Amentet, in order that they may drive away evil from therein. Then Thoth made figures of the Winged-Sun-Disk with Uræi, and distributed them among the temples and sanctuaries and places wherein there were any gods." These Sun-discs are seen over the entrances of the courts of the temples of all gods and goddesses of Egypt.

All ancient Chinese mirrors were made of polished bronze, circular in shape to represent the disc of the Sun. Circular mirrors are to this day placed by the Chinese on their house-tops and over the entrances of their temples and dwellings to drive away evil spirits. The idea of the disc of the sun driving away evil spirits is derived from the allegorical battle between Horus and Set, in which the Spirit of Light—Good overcomes and vanquishes the Spirit of Darkness—Evil. This mythological meaning was doubtless once known to the Chinese in ages past; but in the lapse of years they have lost it.

In Egypt the hawk was the totem of Horus and it also represented the Sun; in China the sun is referred to as the golden crow 金鳥 *chin-wu*. The difference in the kind of bird adopted is immaterial since it does not affect the main idea. A similar example is found in the fact that the Egyptian adopted the dove to represent the soul. "I am the dove! I am the dove!" exclaims the risen spirit of Horus as he soars from Amenta.* With the Chinese a white crane represents the spirit of the dead. It is to be seen at funerals, usually a representation made of paper, borne on the top of the catafalque. No one knows how old this idea is; but the custom of placing a crane over the coffin is said to date from the time of the Han dynasty when one Ting Ling-wei 丁令威 returned to his native home in Liaotung in the form of a white crane and perched on the top of a memorial arch after having been dead for a thousand years. The bird narrowly escaped being shot by an archer, but was spared on its calling out "I am Ting Ling-wei! I am Ting Ling wei!"

White has in all ages been symbolical of purity, innocence, sincerity and honesty of purpose. The priests of Egypt arrayed themselves in white whenever they sacrificed to their gods. In the presence of deity and of the spirits of their dead, to indicate the purity of their intentions, the sincerity of their grief and the honesty of their purposes, the Egyptians always clad themselves in white robes. The Chinese have invariably used white as* a sign of mourning from time immemorial for the same reason; the explanation is that they must not dare to face the dead with dark or evil things in the heart.

The Chinese mid-Autumn festival is just the annual festival of the harvest-moon which occurs about the 21st September at the time of the autumnal equinox. The

* Book of the Dead, Vol. I., Ch. lxxxvi.

ancient Egyptians when celebrating the same lunar festival, among other things, used to eat a round flat cake made to represent the disc of the full moon. This is precisely what is done annually throughout the length and breadth of China on the fifteenth day of the eighth moon when the moon is said to be fuller and brighter than at other times of the year. The origin of the "moon cake" 月餅, dear to the heart of every Chinese, is lost in the mist of antiquity; but the custom prevails and "moon cakes" can no more be dispensed with when the season comes round than mince pies or plum-pudding at Christmas. They are to be had everywhere for the rich and the poor and for the old and the young in endless variety and from an inch to eighteen inches in diameter.

The crescent, however, is the true symbol in Egypt for the moon which was also represented by the bull's horns. Isis with the bull's horns was Ioh, the moon. In this character she was the goddess Hathor; but as the goddess Heket, or Frog, she represented the moon in its transformations. The Frog, or Toad, in Egypt also signified "myriads" as well as transformation; perhaps because frogs are plentiful in Egypt. In the moon, the frog or toad denoted 'myriads' of renewals, and thus it became the symbol of "resurrection"; the periodic renewals of the moon being emblematical of immortality. This seems to throw considerable light on the Chinese legend of Ch'ang O 嫦娥, the beautiful woman who stole the drug of immortality and escaped with it to the moon where she was transformed into a frog, or toad 蟾蜍 *ch'an t'u*. The legend is related by Huai Nan Tzū 淮南子, who died in B.C. 122, and Chang Hêng 張衡, A.D. 78-139; but Chinese commentators have all failed to discover its origin or explain its meaning. It is difficult not to believe that the beautiful Ch'ang O and Isis, the Lady of the Light in the Moon, were originally one and the same person. Immortality is also depicted by Liu Hai 劉海, a lad wearing the lock of youth and standing upon the back of a frog. With the above explanation the meaning of Liu Hai and the frog is quite plain; the Egyptian equivalent being the Child Horus as the type of eternal youth.

There is another curious totemic practice followed to the present day by certain Upper Nile negroes, many other African tribes, the Seri of Mexico, the Australian aborigines, North and South American Indians and others, of knocking out the two incisor teeth of their women-folk. This singular custom is also found in China among certain Miao tribes

living in Kweichou and known as the 打牙猪 糍 *ta ya ch'i lao*. These people do not marry out of their own clans, and the wife knocks out two of her front teeth as a sign of submission. Perhaps in totemic days wives used to bite. That such an extraordinary custom should exist among different races of people so widely apart cannot be accounted for unless we accept the theory that it sprang from a common origin.

With the Egyptians the Great Bear was the "clock" of the heavens, not only on account of its wheeling round the Pole once in every twenty-four hours, but because when its tail stars pointed to the south in the direction of the Great Lakes, it indicated the time of the inundation, or the birthday of the year. The Chinese say: "when the tail of the Great Bear points to the East, it is spring; when it points to the South it is summer; when it points to the West it is autumn, and when it points to the North it is winter;" thus the tail serves as an indicator pointing in turn to the four quarters of the heavens and marking the seasons of the year which Fu Hsi noted.

Thoth, the Scribe of the Gods, the Hermes Trismegistus of the Greeks, is the Egyptian God of Letters. He has his abode in the Great Bear. The Chinese God of Literature, Wén Ch'ang Ti Chün 文昌帝君 also resides in the same constellation; he is represented by the small star in the group, which, when it shines brightly, is said to herald the birth of a Sage.

Elephantiasis and leprosy were much dreaded diseases in ancient Egypt, and the priestly classes who monopolized all the sciences used to prescribe for their treatment the eating of a certain kind of snake, or viper. These reptiles were stewed, or made into a kind of broth, and both the liquid and the flesh were regarded as a specific. This fact is mentioned by several writers. Ætius, who flourished about A.D. 500 confirmed it in his valuable work on the medicines of antiquity which was translated into latin in 1542. He says: "*Mirabile Elephantiasis remedium viperarum esus existit*" (Lib. IV). In South China, particularly in Kwangtung and the Island of Hainan, where leprosy and elephantiasis are prevalent and afflict many, the same uncanny remedy is applied. Even healthy people will eat a particular kind of poisonous snake in the belief that it will act as a prophylactic against these terrible diseases. The consumption of these snakes is so common that they are to be bought at certain seasons from the fish vendors in the market-places.

Among the numerous differences between the Chinese and the Egyptians referred to by de Pauw is the artificial incubation of eggs. The hatching of eggs by artificial means was known to both nations from very early times; but, says de Pauw, the fact that China possessed the same knowledge as the Egyptians in this respect was a pure coincidence; and as he would never concede that there was anything in common between the two nations, except by accident, he describes the difference in the methods applied and the difference in the eggs hatched. With the Egyptians the business was entirely in the hands of the priests, and the eggs hatched were mostly goose eggs; with the Chinese anyone could take up the business and the eggs hatched were chiefly those of ducks. The primitive system of the Egyptians of simply placing the eggs in a dunghill and leaving them there was more reliable and gave better results, while the Chinese plan of placing the eggs in wooden boxes covered with sand and heated by means of a charcoal oven often brought the birds out prematurely. The way to test whether the Chinese method of hatching had been "forced," which meant that the ducklings would not live, is to hold a bird up by its beak, and if it struggled violently with its legs and wings it was a safe bird to buy; if it dangled by the neck without struggling it was proof that the bird had emerged from its shell at least two days before the proper time and could not be reared.

Another of de Pauw's differences refers to the habit among oriental peoples of preventing their womenfolk from gadding about and making themselves conspicuous in public. In ancient Egypt, according to Plutarch, women were not permitted to wear shoes or any other covering for the feet, so that it was deemed indecent for them to appear out-of-doors. To enforce this rule a law was enacted in the time of Caliph Hakim making it a crime punishable by death for shoemakers to supply footwear of any sort to women; and this, observes de Pauw naïvely, had not the least resemblance with the cruel custom of the Chinese of binding their women's feet. Quite so, but the object was identical.

He also points out that the ancient Egyptians and ancient Chinese were lotus-eaters in the strict sense. But, says he, the lotus was not a native of Egypt; it is of China.

The Egyptians reduced the root to a powder with which they used to bake a kind of bread highly spoken of by Pliny. This of course is arrow-root, an article long known

to the Chinese, who not only make good use of the root but also of the seeds.* A greater difference than this might have been shown in regard to beans or the bamboo. Beans were forbidden to be eaten in Egypt; they were considered unwholesome. In China they have always been a staple article of diet, the Soya bean in particular comes in for an endless variety of uses, and the Chinese could hardly do without it. As for the bamboo, apparently it was not known in ancient Egypt. This extremely useful plant, whose tender shoots are served up for the table in many ways, supplies the people in some districts with all the necessities of life; there are very few things indeed that the Chinese cannot contrive to make out of bamboo.

On the whole, it is only natural that there should be differences among the people of different countries, and as a rule they are not difficult to find; de Pauw admits this. The trouble is to explain the resemblances, and if possible to throw some light on their origin. Differences prove nothing either one way or the other; and while some similarities can properly be put down as coincidences, or what is termed "parallel development," others point directly to a good deal more than what is seen on the surface.†

In seeking affinities and tracing the connection between ancient civilizations one is apt to forget that the earth's surface has not always been the same as it is to-day, and that great changes have taken place in the distribution of land and water. Vast tracts of land which have disappeared beneath the ocean in the course of ages may have once facilitated intercourse between nations where barriers now existing are serious hindrances. Were it possible in our researches to consult a map of the world as it was, say two million years ago, many of the world's great mysteries would doubtless be solved.

* The Pythagorean or sacred bean of the ancients.

† C'est en Egypt qu'il faut chercher la racine de la plupart des institutions religieuses, et il est rare qu'on cherche longtemps sans la trouver; hormis lorsque la perte totale des Monuments nous arrête, ou lorsque les contradictions des Auteurs empêchent de bien discerner les choses.

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HOW TONNAGE WAS MEASURED IN ANCIENT CHINA.

By EVAN MORGAN.

In the Travels of Captain William Dampier, where he relates his visit to the island of Mindano, we read "A certain officer under the Sultan came aboard, and measured our ship: a custom derived from the Chinese, who always measure the length and breadth and depth of the hold of all ships that come to load there: by which means they know how much each ship will carry. But for what reason this custom is used either by the Chinese or the Mindano men I could never learn: unless the Mindayans design by this means to improve their skill in shipping against they have a trade."

As a clue to the solution of this old problem of tonnage the following facts may have some value. First of all I take the liberty of quoting a passage from a translation of the History of Hangchow by the Rev. A. C. Moule which appeared in the New China Review, Vol. III, pp. 364-366, (1921) which bears on the point.

"Hang Chow with the river on the east and the lake on the west is specially remarkable. There are not less than many hundreds of boats of different sizes on the lake. There are some of 1,000 *liao* perhaps 200 feet or more in length, which will carry a hundred persons; of 500 *liao* perhaps 100 feet or more in length and carrying thirty to fifty persons; all cunningly built with carved rails and painted capitals, and moving as if (on) solid ground. They all have proper names—*Hundred Flowers*, *Ten Embroideries*, *Jewels*. The names are very many so I mention one or two. To this Mr. Moule appends the following note:

料 *Liao* is evidently a unit of measurement for the tonnage of boats or ships, but I have not been able to discover its capacity. From *Chau ju-kua* p. 34, it seems that 嶺外代客 *Ling wai tai ta*, A.D. 1178, uses 斛 *hu* in the same sense. "500 feet" we might charitably suppose to be a misprint for "200 feet," but the exaggeration, as it very probably must be, is immediately repeated in "500 or 200 feet long" for the boats of 500 *liao*. The translation seems to offer no difficulties except in the words 輕捷可觀 *ch'ing chieh k'o kuan*. The examples in the *P'ei wen yun fu* seems to show that 'ching chieh' means "light and rapid"; but I do not feel quite sure whether 'k'o kuan' ends the sentence meaning "beautiful" (as 可愛 *k'o ai* means "lovely"), or begins the next sentence meaning "It may be seen." The Chin-ming lake was outside the 順天 *Shun-t'ien* gate of Pien (K'ai-feng).

The foregoing will give us a start in finding how tonnage was determined in olden times. It was evidently arrived at in two ways, one by the linear method, the other by weight. Mr. Moule has been unable to trace an explanation of the term *liao*. The name does not seem to be current in these parts at the present time. It is still found however in the North. A friend supplies me with the information that a *liao* equals 8 feet in length: 1 foot in width: and 4 inches in depth. So that a boat of 500 *liao* would contain $500 \times 8' \times 1' \times 4''$.

The other measurement is by weight. The Hu, before the 7th century, contained ten bushels. But a powerful minister of the Sung dynasty changed it into 5 bushels. It would be 5 when the said book was written. Ten bushels weigh $133\frac{1}{2}$ lbs.: 5 bushels say, 67 lbs. So that a boat of a thousand *liao* would carry 67,000 lbs. in the 13th century.

As to what Mr. Moule says on the statement of length that it must be an exaggeration, this need not necessarily be so. The foot in olden times was much shorter than the one of the present day.

May I relate a popular story which also bears on the question and may help to elucidate it. An ancient king bought an elephant. He wanted to know the weight. After consulting all the wise men, some one at last suggested this method of finding the animal's weight. Put it on a boat: mark the water line, and take it out. Now fill the boat with stones until it reaches the water line when laden with the elephant. Weigh the stones piecemeal and you have the weight of the beast. This was done and the king was pleased. We may also say they were on the way to find the tonnage of the boat.

THE TAOIST SUPERMAN*.

By EVAN MORGAN.

As a rule people may be divided psychologically into two classes: those who look without and those who look within. One class is governed by the senses, the other by the spirit. The one derives its energies and culture from the material universe through the avenue of the senses: the other gets its inspiration from the presence of the spirit, the Tao,—the Universal Unity. As the sources are different so are the consequences, and there ensues a variance in the view of life and in the outlook on the world. The powers of action and energies are also unequal as are the methods of procedure. The one is based on the artificial, the other on the real. The explanation of the ancient Taoist is confirmed by the modern psychologist. A comparison of the similarities we shall make later on.

Taoism has at least two terms to denote their ideal man. One term is Chih Jen (至人) and the other is Chen Jen (真人). It is difficult to fix on corresponding names in English. But the former we may call the Transcendental man or the Superman: the other we shall call the Perfect man. It should, however, be stated that the modern use of Superman does not connote in Taoism what it implies to the modern mind. Certainly the word as used by Nietzsche is far different in meaning from its use by the writer in Huai Nan Tzū. Bearing that in mind, we shall use the word Superman to denote the ideal man of Taoist philosophy and the Perfect man to denote the one next in order. Both have a higher standing than the Confucian words for Sage and Princely Man. For the former move in the realm of the spirit and the latter two in the realm of the senses.

The problem of personality in ancient Chinese literature has been little explored. In this paper the writer ventures to touch one phase of it: the phase presented in the esoteric philosophy of the essays in Huai Nan Tzu.

*Paper read before the Society April 19th, 1923.

In their treatment of the Taoist Ideal Man there are frequent references to an early state of society which was ideally perfect. This society existed before the artificial creations of Ceremonies and the Cardinal Virtues of Benevolence, Justice and so on. The necessity for the institution of these arose in order to control the anarchy that sprung in human society because men had forsaken the principles of the Tao and the harmony of Nature. A description of this ideal state is found in the 6th essay. But the account given therein is disappointing. It is vague, and gives no convincing evidence of the existence of any culture, of any high thoughts or noble deeds. They lived in Arcadian simplicity without anxieties and uncorrupted by the art of reasoning: reasoning inevitably leads to duplicity and the cunning of cleverness. We shall see later on that most human ills have their origin in the use of the intellect. And so it comes about that the Taoists despise such artifices and endeavour to get back to primitive things, and therefore exclude all that pertain to the artificial creations of the senses in the description of the Ideal Man. When all is said and done artificial moralities are useless in the government of human passion. Men will always be Cains as long as life is regulated by the senses and the creations of the senses. Chou Yü lusted for the Great Bell and lost his kingdom in consequence. The prince of Yü became a captive in his lust after the imperishable piece of Jade. Duke Hsien indulged in sensual pleasure and brought the world into a long anarchy. Duke Huan loved the pleasures of the table and met an untimely death. The king of Hu delighted in the sensuous music of ladies and lost his kingdom. Now all these unfortunates knew the precepts of virtue but they became castaways. If, says the historian, these men had lived according to manhood, unmoved by the inducements of the senses it would have been well with them. Man is in a state of anarchy: desire and passion are ever on the move bringing loss and enfeeblement. They are like the bubbles on the face of boiling water, disturbing its serenity and calm. The unenlightened can stop the bubbles for a moment by adding a little cold water. The man who understands will take the fire from underneath the pot. So ceremonies and the virtues will calm the surging passions of man for a moment but they are there still only too ready to burst forth. The man who knows the roots of things will take the fire from underneath the pot. That is the Taoist problem of life and it seems very like our own. The solution of the Taoist is found in

the ways of the Superman. The Christian express in the term of New man. The one offers a resolution to the secret of life in fellowship and unity with the Tao, the other in the fellowship of God. They have both been trying to get the fire from underneath the pot.

It will help us to understand how the Taoist Superman did this if we first consider a general description of the ideal state and its contrast, the artificial state, which is given in the 8th essay, on Natural Law, where we read:

"Harmony and quietude were the characteristics of the age of Non-Action.¹ The nature of man was constant. His energies were not scattered and lost. The desires of the senses did not confuse the inward law. The mind was in harmony with the Tao. Actions conformed to the dictates of the mind and were righteous. Speech was in conformity with reason, and actions were direct and without ostentatious decoration. Hence there was no recourse to divination. There were no such things as scheming and planning. Rulers avoided unnecessary interference so there were no affairs needing 'Secret Diplomacy.' They embodied the ways of Heaven and Earth: they envisaged the spirit of Yin and the Yang.² They had the clarity of the constellations, and were fit mates of the Creator himself. So Heaven overshadowed the land with virtue and the Earth gave fruit plentifully. There was no disorder in Nature. The primal fluid glowed with splendour in the rulers and the whole empire felt it. The Phoenix and the Lin³ nestled in the land: the divining grass³ was found and the tortoise³ was present. The fattening dews descended: the yellow jade³ appeared: the vermilion grass³ sprang up in the palace. Under these auspicious omens hearts were free of secret diplomacy and void of the cleverness of cunning."

Listen to the contrast to this as found in the decadent age. "Men had a thirst for riches, so they dug mines for coal and iron: they searched for the oyster to get its pearl. They melted brass and iron and wrought metal and jade into cunning workmanship. They ripped open the pregnant and slew the young to get fur and feather. The industrial age had begun and a race for riches had commenced. (Compare the ideas of John Ruskin who was as hostile to

¹ Non-Action or Inaction (Wu-Wei) one of the great phrases of Tao. The general meaning is action in accordance with the spirit of the Tao and not by the efforts of mere human wisdom.

² Yin and Yang are the dual principles in Nature.

³ The appearance of any of these betokened prosperity and success.

the spirit of Industrialism as these ancient writers). It followed that the glory departed from the land and men became mercenary and materialistic. Simultaneously with these developments there appeared the city with its business and busy life: luxurious palaces were built with elaborate decorations and expensive carvings: these were adorned with mural paintings of plant and bird. Skilled workmen plied the art of chisel and saw in carvings and filagree work of great magnificence. And yet rulers were not satisfied. Land and seas were scoured for new material of decoration: and rivers and forests were hunted to get fresh dainties for the table. Yin and Yang were offended by these irregularities so that they refused to function. Hence drought and locusts, hailstorm and typhoons devastated the land and wrought widespread havoc.

As a further disorganization of Nature people began to set up boundaries and to divide streams and mountains so that the world became separated into kingdoms: boundaries and frontiers appeared which gave occasion of strife and enmity. Worse than all, men parted into classes and masses engendering endless woes to society. Forts and barriers were erected and weapons were forged,—at first for defensive purposes but soon to be used for offensive attack as well. With these came the doctrine of rewards and punishments: honours and emoluments: Courts of justice became necessary but right often failed. The powerful and the influential generally won the day, the weak and the poor were oppressed and the innocent punished whilst the wealthy and powerful went scot free.

The great difference in these two states of Society, which have just been contrasted, made a deep and profound impression on the ancient writers of China. The one was placid and serene, the other turbulent and agitated. It claimed much attention from the Confucianists and from Taoists. They both made serious efforts to harmonize society and put human government on a sound basis. Their ideas and methods of action were radically different. The Confucianist would add the balm of the Five Virtues to the fevered surface: the Taoists would apply fundamental principles. The one added water to the pot: the other would take the fire from beneath it. The Taoist claimed that in his method there was a perennial supply of never-failing strength; whilst the artificial creations of virtues like Benevolence: Rightness: Ceremonies: Knowledge: Faith (Jen, I, Li, Chih, Hsin) were streams, that would soon run dry.

In the description of the Superman we shall find intimations of the Taoist meaning of this true way of life.

The Superman lives a life of sweet reasonableness, in a mind unbiassed and reverent. He is quite detached from the world, never having a clinging attachment to it. He cherishes his virtue and energies, he nourishes the spirit of harmony that he may always be in concord with Heaven. He is in intimate relation with the Tao, his neighbour and ally in virtue. He is indifferent whether happiness or distress come to him. The Yin and the Yang are equipoised in his person and the Spirit guards the vital roots of life. Equipped in every respect, nevertheless he wears the appearance of simplicity. He is solid with understanding yet appears to be guilelessly ignorant. He concentrates on the one essential, giving it his undivided attention. He enriches his inner life without being governed by the affections, such as like and dislike. Conscious of the simplicity of primordial being, he does not strive for the decorations of outward culture. He is concerned with foundations and protects his spirit that he may travel to the utmost bounds of space. He harbours no schemes of cunning in his heart. Life and death are equally great to him. He maintains an independency of spirit through all the fluctuations of life. True in his judgments, free from defects by which evil could enter, he has no controversies with life. When the world is in anarchy he still clings to his own principles. The will is concentrated on the inner life. It is permeated with and a partner of the Tao-Unity. He lives in a state of ecstasy. He comes and goes as it were mechanically. The bodily frame looks like a dried up tree: the heart is as it were ashes. He forgets his physical life. "Without consciousness he knows, without seeing he sees: without definite action he accomplishes things. Unvolitionally he goes like a flash of light, like the flight of a shadow. He moves at the bidding of the Tao and in this spirit meets all the duties of life."

"The Superman leans on a staff that cannot be wielded: ⁴ he travels on an unobstructed road. He is endowed with an inexhaustible store of spiritual goods and well instructed in the method of 'No-Death.' All his efforts are successful; none of his journeys are fruitless. There is no avenue that is not open to him. Life does not clog his mind, nor death cloud his spirit. He guards the divine treasure in all his activities, without departing from its laws. Adversity

⁴ i.e. The Tao.

and happiness: loss and gain: the thousand changes and myriad fluxes of existence give him no worry. A man of this nature preserves the pristine soul, and maintains the spirit unsullied. Like the cicada and the snake he can throw off this mortal coil and wander in the Great Empty-rean. With light and airy step, and with the greatest ease he swiftly enters the sable Heavens. Even the phoenix cannot keep pace with him, much less can the fabulous bird, the Chih Yen. How can it be thought that such fleeting things as Power, Emoluments, Position, and Influence affect him, to change his mind and purpose. The Superman will die for the right, but can never be tempted by the thoughts of gain and honours. The fear of death and loss in a righteous cause have no terrors for the Superman. Such a man would never permit himself to be inveigled by the empty honours of the world. No allurements can deceive the man of Non-Action. Yao did not cling to the throne of empire but handed it to Shun. Kung Tzū-cha was not dazzled by the glory of a kingdom and so resigned the honour. Tzū Han did not regard the possession of jade as the true riches so he refused to accept the Pao,—the precious jade,—for the possession of which other kings vied and struggled. Wu Kuang threw himself into the whirlpool as he considered he would injure righteousness if he lived."

"We thus see from these instances that the highest honour and the truest riches do not consist in official position. The greatest wealth is not found in worldly riches. An empire is the greatest thing in the world but there have been men who were great enough to relinquish it. There is nothing dearer than life but there have been illustrious men who have sacrificed it. There is nothing more to be said. As we think of these men, men who stand right above us: and as we consider their view of life, probing as they did into the very heart of the Tao and Te (virtue), we are ashamed of the conventional life of men. This ideal has filled many who lusted for gain and snatched at every means to prolong the span of life with much uneasiness. It is only those men who have had a vision of the higher life that are capable of realizing that this world is not worth lusting after. Except those who have heard the great and divine word who can understand that life is not worth hankering after."

The difference between the view of life entertained by the ideal men and common men may be illustrated by an example from music. In a rustic state of society, people sing together to the music made by striking the crock or

tapping the ewer. To their untrained ears they think those uncouth sounds to be music. But once they have heard the sounds emitted by the taute Drum, and the ringing of the sonorous Bell it is only then they awake to the reality of true music, and, by comparison, realise that the music of the crock and ewer is harsh and uncouth. Or take a student, the man who has a good library and who cultivates his own scholarship in the seclusion of his study. He does not understand the true message of life: he is but the disciple of the crock and the ewer.

It will be admitted that many of the descriptions of the Superman are pure imaginations and the work of fancy. Such, for instance, as the experience of Lu Ao must be looked on as an allegory. Lu Ao travelled to the distant north in search of more knowledge. On the confines of the world he met a strange individual with a big head. In conversation the strange man told Lu Ao where they were though distant was still China, where the sun and moon and the stars hung, and the Yin and the Yang operate. These parts were still central: but where he, the strange individual, roamed was in the boundless wastes to the south, and the deep gloom of the north, to the west he had an illimitable vista: and to the east he went beyond the orient. In these distant regions there is no firmament above nor earth beneath: still further on there was the sound as of rolling waters. 'It is within these boundless regions that I roam.' And the strange man lifting his arms and pulling together his body disappeared in the clouds. Gazing on the scene Lu Ao exclaimed "compared with that man, I am no more than a yellow heron or a worthless worm of the earth. I can only crawl a few feet in a whole day." Chuang Tzu says:

The creatures of a short year
Are inferior to those of a longer life.
The cicada knows neither an autumn nor spring.
A little knowledge is inferior to great knowledge.

The purpose of the allegory is to demonstrate that human knowledge, or the knowledge derived from the senses, is incomparable to those hidden in the instinctive life of man: in the subliminal self.

From this outline of the characteristics of the Superman let us turn for a moment and hear a description of the characteristics of the conventional man or the man who is governed by the senses. The world looks on the doctrine of the Superman as so many idle words. The generality of men think kings are to be envied because they have all that the senses desire, and can command all those luxuries

that minister to the comforts of the person. Lofty fabrics and storied palaces are what people affect and covet. Tables laden with dainties, with luscious fruits and spircy viands, gathered at great cost of life and labour, give to most the truest enjoyment: the body clad in soft raiment of rich silks and fine linen and decorated with jade and jewels become the height of earthly joys. What are they after all! What but the fleeting joys of the cicada that knows no spring or autumn. It is the life of the moth that sees the light of a few mornings but dies ere a month passes over it. Which then is to be preferred? The one of vanishing pleasure or the one of lasting joy?

These two views of life are fundamentally different. One is governed by the great principles of life, the other acts from an artificial opportunism. And the relative merit between the use of opportunism and the exercise of a great principle is not unlike the example of "setting a shrimp to catch a rat, or a frog to catch a flea." The great principle consists in an alliance with the Universal Spirit: Opportunism depends on the exercise of the sense faculty alone. The Superman grasps the one Spirit and functions in its strength: the diplomatic politician handles the art of reasoning and cunning. The Superman achieves everything working through the nature of things: the mere politician fails. The one transforms by the mere power of influence: the other builds fortresses and navies and armies only to meet disaster and waste the wealth of the country. The one receives loyal allegiance even from the wild and rude tribes by the fame of his rule: the other, in spite of many embassies, finds his schemes crumbling. The man of Non-action has a wide outlook on the world, and encompasses within his view the needs of the myriad people: the other, the man of much-activity, has a narrow vision of things and sees no further than a present selfish interest. The pot of human passion is always on the boil, and the politician mends it by pouring a little more boiling water on the turbulent mass, such as remedying evil by punishments, or preserving power by military force, which both end in making things worse. But the Superman eschews all artificial methods and applies radical measures by taking the fire from beneath. So he can play with the tail of the tiger."

Taoist writers then emphasize and often reiterate that the characteristic of the Superman is his alliance with the Tao. All his actions proceed from this point. All his strength lies in this fact. We may well ask therefore what the Tao is. They are careful to say that it is undefinable.

"The Tao that can be defined is not the Tao." It is beyond words to give it a name. They do not venture to do more than describe some of its attributes. Its nature may be gathered in a vague way from its operations and qualities. Valentinus in his system of aeonology starts with Bythos—The Absolute One. This bears a resemblance to the Tao. Before the material creation came into being the Tao existed in the vast fluid of profound silence. It was and is the source of all movement and life. Its origin is in itself, self-contained and self-sustained, it penetrates and permeates all space and all things. Apparently its influence on matter is by inoperative quiescence rather than by operative motion. It is the self-existent Monism (?), which stretches out on everyhand so that its spirit is in everything. Thus the orange tree and the oak are brothers, and everything is bound together by kinship. The Tao embraces Heaven and supports the Earth. The firmament of Heaven and the poles of the Earth were spread by its power. Its height is limitless and its depth unfathomable. Its energies bubbled forth in the great void and peopled space. Its energizing activities transformed the slimy ooze into transparent spirit. It is so great nothing can hold it: rolled together it is not a fistful. It is a macrocosmos and a microcosmos in one. It links together all creation and hangs out the lights of the firmament. It gives height to the mountain and depth to the abyss. It fashions bird to fly and beast to walk. The myriad varieties of life were created by it, each with its own nature. The minutest object bears its energy, and the great universe throbs with its vitality. Sun and moon are luminous by its power: and the planets revolve in their courses under its guidance. Its beneficent spirit breathes through all things. It sends forth its fattening dews on grass and trees: it bathes metal with lustre: it gives sheen to scale and strength to wing. It is present everywhere and in everything but is unseen and unheard. It is the antitype of Non-Action. Death as well as life are in its keeping. Its fluxes are incomprehensible, its delicate operations interminable. Its glory is never diminished by use. It is impossible to give it form or to define it in any way, and therefore it is inexhaustible. How profound are its operations is evident from the constitution of life and the mind. Creating, permeating none of its movements are without effect. We thus see that the Superman who is endued with the Tao lives in peace undisturbed by the motions of thought. His outlook on life is without anxiety, since he is assured of the sustaining

energy of the Tao. So he rides on the clouds. He gives rein to his spirit and opens out his mind to travel the vast empyrean. All the elements are his servant: he is a compeer of the Creator.

From these impressive descriptions we may gather something of the idea of the Tao. It is so august that they in all reverence feared to give it a name or to define it. It would be presumptuous on our part to do what they refused to do. But we cannot help saying that their idea bears a strong resemblance to a term often used in the last century by Mathew Arnold and others, "The Eternal, not ourselves." In the words of a recent writer who says, "The conception of a supreme being is beyond our limited capacities. Nature is too vast, too complex and mysterious to be measured by our puny understanding. Perhaps Nature is God: Perhaps God does not create the universe, but *lives* it."

We may now consider certain details concerning the regulation of life in order to ensure the full exercise of the powers, and hear what is to be said on the sources of weakness and strength: the loss and conservation of energy: how knowledge is to be estimated and so on.

The function of the Senses, the special bodily faculties by which sensation is aroused and led from the outward world to the mind, have particular consideration in the Taoist scheme of the Superman. From what has already been said the relation between the Superman and the Tao may be known. As he lives wholly by its energies and under its guidance, it is evident that the place of the senses occupy a very secondary position, since these convey impressions from the outside, the world of matter, whereas the Tao acts wholly from within and pertains to the spirit. And anyone who relies chiefly on the senses destroys the power of the Tao. Now this itself is a source of weakness. The powers of the senses are strictly limited and so they soon become fatigued. But the Tao, as has been said before is inexhaustible: it can be never fatigued by use. On the other hand the strength of the senses is limited. It is only as they co-operate with the vital essence that they function effectively. Kept within their place and sphere they have their place and use. It is only when unbridled rein is given to them that they become a danger, "When the eyes and the ears are under the allurements of colour and sound the physical passions are moved and lose the state of quiescence. When this is so, flesh and blood sweep onward unceasingly in their sensuousness: and in turn the spirit gallops forth

wildly into the outward world of sense, and does not maintain itself within its self-contained domain . . . Were the ear and eye clear and pure without the allurements of desire: the will simple with unalloyed contentment and few in its appetites; the animal life reposeful and without waste: the spirit self-possessed and centred, the range of knowledge, past and future, would be profound. Colours confuse the eye." These and the five sounds and the five tastes as well as the affections, such as love and hate, introduce endless confusion and entail a waste of spiritual forces which result in the loss of will power, entangling men in the nets of anxieties and ceaseless troubles. So the full life is not lived and people are caught in the untimely meshes of retribution.

What is necessary is to harmonize the senses with the spirit and refuse the liberty of indulgence and excesses to the senses. For there is full harmony in the flux of Nature. Creation is a unity. When this unity is realized the greatest clearness follows. But owing to ignorance of the Universal Unity—The Tao—it is impossible to value the relative worth of the different parts of life. A true appreciation of this would help man to find his true place in the world of matter and spirit, and to judge correctly the nature of life and death.

Hence the Superman keeps the senses under control. He regulates the natural passions and controls all the emotions. He nourishes them in the harmony of life and maintains them according to suitable processes. He is, therefore, indifferent to his condition whether it be poverty or otherwise; for he delights in the Tao. As he has no illicit desire there is no wish ungratified. His heart not being given to sensuous pleasure he is a partaker of every true joy.

Related to the subject of the senses is the question of the faculty of reason and knowledge. Knowledge is the acquirement of the senses and as such is slightly esteemed by the Superman. Hence we find a frequent statement of the paradox, "A wide experience only gives a little knowledge." At best the range of human knowledge is circumscribed and often fails in supplying us with unerring guidance. Reasoning only deals with abstractions and often errs in its conclusions, since it is based on imperfect data. The logical steps of a proposition are often misleading. These are far inferior to the sure principles of intuition which are derived from contact with the all informing spirit of the Tao, resident in the mind and ever at the command

of the subject. Its illuminating energy is ample to meet all the exigencies of life: and it never leaves the owner at a loss how to meet the most intricate problems that come before him. Thus it is somewhat prophetic in its nature. The problem then is one of Universal Principles supplied by the illumination of the Tao versus empirical knowledge. Many modern European thinkers hold somewhat similar positions. Newman was contemptible of reasoning and all its abstractions, reason not being the faculty by which judgments are formed. "The judgments," he says, "by which we regulate our conduct are affirmations of the basal personality. And these have an authority far greater than can ever arise out of the logical manipulations of the concept." Reliance must be based on the undivided personality. Wordsworth too says much the same:—

The inferior faculty that moulds
With her minute and speculative pains
Opinion ever changing.

And so Browning too: "Wholly distrust thy reasoning"⁵ And so many other modern writers. There is much identity of ideas between such and the ancient Taoist writers.

There is another element in the life of the Superman which must be mentioned,—the state of Ecstasy and Vision. There is often confusion between this and the magical strain in the Immortals. I think they are quite distinct, though it must be confessed that it is easy to see how mistaken ideas arose in watching the subsequent developments of Taoist philosophy as it passed into the magical and the wonderworking, and other mysteries that are chiefly fantastical and incredible. How this came about may be accounted for by reason of the trances which overtook the Superman. There are frequent references to the complexion of his countenance as being ashen-grey and unconscious, and so on. He looked lifeless and without energy. May not such expression indicate a state of trance and ecstasy. We know that later Taoism cultivated methods to induce the state of trance. There are many physical exercises to attain this end. This art consists in the exercises of Inspiration and Expiration: Breathing and Blowing: gymnastic imitation of the steps of the bear: of the fluttering and the expansion of the arms in imitation of birds: of the ablutions of the duck: of the stooping of the gibbon: of the stare of the owl: of the concentration of the tiger as it prepares to spring. These motions are practised but are

⁵Quoted from Dean Inge's *Outspoken Essays*.

not essential factors to gain the ecstatic state. Whilst these gymnastic arts are not essential to the suscitation of the Ecstatic vision, nevertheless certain conditions and quality of mind are required. It is only possible to the few. It depends on certain physical conditions: on the predominance of the subconscious mind: on training and concentration of mind: on an ascetic maintenance of the body, and such like.

In the terms of modern psychical science the state of Ecstasy, or the state of the Fourth Dimension, is a state of self-imposed hypnotism: a reverie carried to an extreme. People put themselves in a state of abstraction and become oblivious to outward surroundings. Then the senses are in abeyance, dissociate from all sounds and sights. This is a state of extraordinary luminosity and refreshment. The nearest that most of us can get to it is when we are under the spell of some great preacher or orator, who stir the emotions in an extraordinary way: or under the influence of the inspiration of overwhelming grandeur of scenery: or through the stimulus of music or a moving drama. Many of the world's great poets, mathematicians, scientists, or statesmen have received some of their great inspirations under such conditions. Professor Thomson remarks that some of the great discoveries of science have been found by an inspiration of the moment rather than from the cool calculations of reason. The instance of Goethe's discovery of the intermaxillary bone occurs to one. Williams of Pantycelyn always had a candle by his bedside to record some great thought in poetry that came to him in the silence of the night. They are as fleeting as they are sudden. The state of hypnotism can be induced by auto-suggestion. The elation of the soldier on the field of battle in an example. He is in a state of anæsthesia of the senses. The most unique example of modern days is found in the Sadhu Sundar Singh.⁶ He finds in Ecstasy the great source of illumination, solace and physical refreshment. "I never try to go into Ecstasy," he says, "It is a gift to be accepted, but it should not be sought: if given it is a pearl of great price." He is aware of its danger and never refers to his visions in his addresses. Like St. Paul he is reticent of what he saw. The same idea may be implied by the phrase "In the Spirit" found in the Apocalypse. All the Sadhu's Visions⁶ are Christocentric. He describes its nature as a dive into the

⁶ The quotations are from *The Sadhu*, B. H. Streeter and A. J. Appasamy.

bottom of spiritual things, as a diver must go to the bottom of the sea to get his pearls. It is not a trance, but the stopping of the outward senses. Words are totally unnecessary. The Mystic sees—"There is no past or future in it:" the Sadhu says, "everything is present." "A friend found me during an Ecstasy and spoke to me but I did hear him. My eyes were wide open and I was smiling he told me." "Ecstasy is not a form of hallucination. I can think in it steadily. In the state of Ecstasy I can think for a long time on the same subject. I am inclined to think that this is because the mental activities are no longer impeded by the material brain. Often when I come out of Ecstasy I think the whole world must be blind not to see what I see." He regards Ecstasy as not a dream state,—but a waking state,—a state of concentrated capacity of thought. This state of "temporary dissociation" is one characterised by intense concentration of thought and emotion. There is much to guide us in the Sadhu's mystic experiences in understanding the Yogic conception regarding the Taoist Superman. We need only mention that the Superman is Tao-centric. All his spiritual energies are concentrated on that. Both the ancient and modern mystics confirm the view that there are great reservoirs of power within the mind which may be untapped and bring much accession of strength to humanity. Given such conditions there can be an expenditure of energy without equivalent fatigue. And the powers so liberated are greater than those at the command of the will.

A further word must be said on the nature of the power of the Superman and how he maintains it. One of the great words in Taoist literature is Ching (靜) *Quiescence* or *Rest*. The nature of this Rest is found in the Tao itself. It is apparently without motion, always tranquil and quiet. It is the cause of all change, yet it remains the same. And the man who is a partner of it has similar qualities. In the Tao there is a "Central peace subsisting at the heart of endless agitation." So there must be in the man who is in unity with it. He is altogether unswayed by the agitations of the senses. Convulsions of nature and extreme danger fail to ruffle his mind. Neither the torrid heats of the plains nor the freezing blasts of the arctic regions can affect his equanimity. He rests in the all pervading quiescence of the Tao. The passions may assault but they cannot move him. He is in a state of rest. Therefore they who follow the Tao rest in the quiescent nature given by Heaven. They follow natural-

ness in their actions and nourish life by quietism: their spirits rest on unemotionalism. Equipped with such a disposition they arrive at the gate of Heaven.

Further the Superman maintains the life of power by the attitude or *yieldingness*. This will help us to understand the phrase, "Wu pu wei (Nothing is undone)" and this is brought about by effortless action. That is to say, there is no interference with the natural course: everything is done in compliance with the fitness of things. Action is based on root principles, with the result that the flow of events proceeds unimpeded by the device of reasoning. Hence the Superman fathoms the profound. Light is thrown on all problems: nothing remains in confusion and doubt. On his part an adequate response is made to every call. So the phrase, "The mind of Heaven is clear" is realised in him. What is meant by the yieldingness of the Superman is this. He is in concord with the Tao, and his spirit is wholly pliant to its control. Moreover this inward condition is seen in his outward attitude. Yielding gives the appearance of a reposeful ease, an ease 'soft as the downy feather': and this yieldingness gives him an appearance of shrinking from action even the impression of inability to do anything: That however should not deceive the spectator, since this outward manifestation is a similitude of the operation of the indwelling Tao, which works without any outward show. Free from anxieties and worry the Superman, in all serenity, always acts without missing the opportune time. As he never anticipates so does he never lag behind. He moves in unison with the creation. Hence the exalted will always wear the symbol of unworthiness, even as the high tower depends on its low base for foundation. Yielding and tender he is firm and strong. In this he is a great contrast to the worldly wise who base their life on strength and firmness. But these are the children of death. An example will make this clear. The teeth are harder than the tongue but they decay sooner. The soft and the yielding in the long run win the day.

The sources of energy in the Superman are derived from the immanent Tao. This is the impulse that works through him and is not of his making. It is the 'urge' that surges through his life, giving him great spiritual capacity, and making him a personality of far reaching influence. This subject receives ample treatment in this ancient writer.

Closely related to the source of power is the problem of wastage of energy. This is a theme that occupies much of the attention of modern physiologists as well. Both the

ancient and the modern seem to agree as to the cause of the waste and the remedy.

The writer in *Huai Nan Tzu* explains that the cause of all waste comes from failure to follow the principles of the Tao, and the misuse of the senses. There arises the allurements of desire and the sway of the passions. The mind and heart are deranged by the aberrations of grief and joy: by the excesses of pleasure and anger: by the intemperance of love and hate. Anger elevates the Yin element, excessive joy disturbs the Yang element. Great anxiety leads to inward decay: great fear begets nervous tension. Anarchy springs from excesses: and luxury is the cause of a world in ruins. These are the sources of wastages in the life of man as well as in the wrong use of the material elements of creation, such as wood, water, soil, metal and fire. These extravagances arise from the unbridled licence of the senses. And men become entangled in the ambitions and competitions of life: they strive for honours and gain: they seek wealth to minister to cupidity and create armies to guard properties that become a burden: they are excited with love and consumed by anger: they are caught in the net of toil, by the wrong use of the instincts. Worries, anxieties, morbid fatigue which spoil life follow. So men are living far below the limits of their possible selves, and the best of life runs to waste.

The remedy according to modern psychology lies in the liberation of forces that lie hidden in the subliminal self and the resources that are available through the right use of the instincts. The ancient Taoist says revert to the self within: give rein to the spirit: liberate spiritual powers. And the clear eye disdains to look on the world: the correct ear will refuse to listen to its Babel sounds: the mouth is closed and will not speak of the world: the heart is concentrated and will not think of it. Abandon mere human understanding and seek the pristine nature: with the culture of the spirit what need of knowledge. Thus the dust of life will be expelled and the entanglements of the world escape. The Superman lives from within.

How different is he in his method from the Confucian scholar and the conventional man who heap up learning to gain honours and win a name from the studies of others. They seem unaware of the need to probe into their own mind and the necessity of constant reversion to the original nature. They carve and decorate themselves with outward accomplishments and mould their characters in symmetry with the conventional life of man. They restrain desire

by rules, and regulate taste by etiquettes. They fill their lives with the formalities of courtesies, and demean themselves by prostrations. These are the artificial modes of culture so different from the reality of the Superman.

Not many years after Lao Tzū had been preaching his view of life to the Chinese, Socrates appeared in Greece with a message that aroused much questioning and some opposition. The messages of these two great men to their contemporaries have much in common. Lao Tzū called the world to live after the Spirit. Socrates urged the Athenians to care for the Soul. It is said that he received this message during a trance, when serving as a soldier in the Peloponnesian war. His experiences as a hoplite may have had an influence on his mind that made the vision possible. Further it is not improbable that his mind was moved to think deeply on the methods of politics and the government of men. Lao Tzū too felt its urgency and gave his message. So did Socrates. In the culture of the Soul both saw the correct solution of the ordering of human society. Their teaching is not without meaning for the world to-day.

GENERAL THEORY OF SHAMANISM AMONG THE TUNGUS.

By S. M. SHIROKOGOROFF*.

1. Animism forms the milieu of shamanism and also provides the basis for the special shamanist system of ghosts. At the same time, as regards the nations of European culture, we cannot consider shamanism as entirely a system of the past—among “civilized” nations this philosophical system changed its aspects and adapted to itself new knowledge but it does not differ essentially from primitive animism. *Animism, being a universal philosophical system, is among the Tungus Tribes a primary condition for the existence of shamanism.*

2. The principal characteristics of shamanism consist in the *recognition on the part of some persons of their ability to possess spirits whenever they desire to do so, and, by the aid of these spirits, using particular methods unknown to other men, to know phenomena of a supernatural order.* This characteristic is not peculiar to shamanism, for other methods of communion with spirits take account of similar possessing of spirits and the consequent ability to acquire knowledge by mystical means. The characteristic peculiar to shamanism consists in the *recognition of the special rites, clothing, instruments, and the peculiar social position of the shaman.* True, some of these phenomena can characterize other prayer-professionals and sorcerers, but *shamanism is the complex of the phenomena mentioned above.*

3. During the shamanist performance, the shaman must always fall into ecstasies so that the control of his consciousness would be as insignificant as possible, and his logical processes would not be regulated by the ordinary principles to which the Tungus are accustomed. Reflection

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on the part of the shaman is submitted to special logic or follows a peculiar succession of logical moments. This type of mental functions opens to the shaman the possibility of superior knowledge acquired by certain methods unknown to the common people. Furthermore, the shaman obtains new possibilities of conscious and unconscious influence over the people. The practical methods of acquiring this influence are not yet known to us and many of the phenomena of this kind cannot be elucidated with our present knowledge of the matter. The influence of the shaman is as powerful as his special abilities are great. Although during the performance of the shaman, the consciousness of the shaman is almost suppressed, nevertheless *the influence of the shaman on the people and his superior knowledge got by special means, unusual for the present ethnographical milieu, are highly developed.*

4. The shaman uses some special artificial methods of falling into ecstasies and of maintaining this state throughout his operations. These methods make up a special part of the shamanist rites. In comparison with other persons, he has the highest nervous reactions and the greatest power to control himself physically. Therefore he must have a healthy body, good nervous and normal psychological functions, because physical infirmity can obstruct self-control, since nerve maladies may at the psychological moment of his operations, interrupt ecstatic states. In such cases the shamanist performance would turn into an ordinary nervous attack on the part of the shaman himself. Therefore, *the shaman knows the methods of falling into ecstatic states, the maintenance of which illness and infirmity considerably obstruct.*

5. The nervous and psychological maladies which are commonly found among the Tungus Tribes wax and wane. The normal life of the clan becomes interrupted and, during periods of increase, nutrition and natality are reduced, mortality increased, and the very existence of the clan threatened. The localization of these nervous and mental maladies among some tribes is regulated by general opinion, which recognizes that these maladies spread only within the limits of the clan. Within the clan maladies of this kind are stopped just in the nick of time, when all harmful ghosts, being possessed by some person of the clan, are submitted to the "master." Such a "master" is the shaman, who becomes, if the analogy be allowed, "the safety valve" of the clan. Thus, *shamanism is correlated with the spread of nerve and mental maladies.* It is safe

to assume that the cause of the origin of shamanism lies in the unconscious wish of the tribe to prevent the harmful spreading of these maladies, or stated otherwise,—*shamanism as a preventative is a kind of clan self-defense and an apparent aspect of its biological functions.*

6. The shaman as the "safety value" of the clan, when performing some of the functions of the clan, becomes a very influential person in the clan. This influence of the shaman grows, particularly if he uses hypnosis and other methods possibly even more effective but still unknown to us. The influence of the shaman is especially effective in the presence of a great crowd, which is in harmony with the laws of the psychology of the crowd particularly those concerning the leader who is in this case, the shaman. *He not only has great personal influence over members of his clan but also sometimes over people outside his clan.*

7. At the time of nervous depression, the shaman falls under the influence of his own spirits and becomes their instrument. Then his ability of self-control decreases and he loses his quality as physician or "safety valve" of the clan,—the spirits begin to develop their activity independently of the "master," and become very restless and dangerous to the clan. In such cases, the shaman refuses to perform his social duties and, being in a bad mood, enters into a constant conflict with the spirits until his victory or death. Under these circumstances, he transfers all his spirits to another person, who can subjugate them. Because of the particular social position of the shaman and because of the generally cautious and sometimes hostile references by his clan members, *the shaman in his private life has incessant troubles which make his life a sort of exploit.*

8. Shamanism among the Tungus Tribes, having as its field of activity the nervous maladies and psychopathological cases *par excellence* in all their variations, cannot be considered as a religion in the ordinary sense of the word. It may be practised at the same time with religions such as Buddhism, Christianity, etc., and can exist simultaneously with other *animistic* systems. It stands on grounds other than those of religion or science, having as its foundation only one condition: the recognition of the ability of the shaman to influence persons by particular, mysterious, and unintelligible means. The purpose of his influence is to regulate the psychical sphere of human activity, which has exclusive importance from the biological point of view. In other societies, for example, European,

the functions of the shaman are partly exercised by the physician and the church, but we do not understand the special operations regulating the life of those nations. *The theory of ghosts or spirits, their relations to men, are only the forms that in the mind of the shamanist generalize all the phenomena of normal and pathological psychic life. The shaman and shamanism are the organs and system regulating these phenomena and have for their principal concern the hygienic and preventive quality, par excellence.*

CHINESE COMPOSITE* DEITIES.

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The fact that the Chinese composite deities are few in comparison with the total number of Chinese deities may be taken as *a priori* evidence of relative absence, in the case of the composite deities only, of misinterpretation of metaphor or of belief, through that misinterpretation, in hybrid descent from creatures partly human, partly sub-human. Though the Chinese pantheon includes an enormous number of unblended forms, human and other, the blended forms are relatively scarce. This scarcity may also be taken as *a priori* evidence that the Chinese have not, when conquered and subjugated by other races, been subjugated in such manner that the gods of their conquerors were superimposed on their own gods. We do not find, for example, a deity composed of a Manchu god superimposed on a Chinese god (a kind of union which may indicate relative superiority, toleration, or equality, as the case may be), nor a god composed of a Tartar head and a Chinese body. For, generally speaking, the superimposition of one tribe or nation on another, or of one class on another, results rather in the idea of "gods and men" than in the combination of the two peoples under a composite deity.

It may also be taken as evidence—if any were needed—of early and long-continued centralization of power: the conquered aboriginal or independent tribes, when absorbed, were absorbed without, as occasionally happens, their gods being amalgamated with those of their conquerors. Where practice of the religion of the subjugated is forbidden, the gods of the conquerors remain unadulterated; but where it is permitted, or succeeds in partially regaining its status,

* The adjective "compound" would perhaps be more appropriate, but though there is not a special god of the compound, the T'ien-ti Yeh 天地爺 has the compound under his protection, and "compound deities" might be supposed to refer to him and his assessors.

the gods of the conquered may be combined with those of the conquerors.

Before seeking for an explanation of these abnormal Chinese deities and, as a corollary, examining the questions of the origin of deities and myths in general, let us note some of the forms under which they are portrayed. Those here considered do not, of course, exhaust the list of composite deities, but they are at least representative of the chief classes. They fall into the following main divisions.

COMBINATIONS OF HUMAN AND ANIMAL FORMS.

Yin Yüan-shuai, 殷元帥. Marshal Yin, a personification of T'ai Sui 太歲, the Year Spirit, was a son of Chou 紂, the last king of the Yin 殷 dynasty (1154-1122 B.C.). His mother was the Queen Chiang 姜. His name in infancy was Yin Chiao 殷郊. He is represented as a man with a leopard's head, three eyes, a lion's nose, a tiger's mouth, a bear's tongue, a boar's tusks, and three pairs of arms. Above his ears are tufts of hair known as *ya êrh mao* 壓耳毛, lit., "ear-pressing hair," and on the top of his otherwise bald skull is a head-dress known as *k'uei-ying* 壓纓.

The above representation is regarded as a "bad picture," or likeness of an evil being. Another, regarded as a "good picture," shows Yin Yüan-shuai with a man's head and body, two eyes, "ear-pressing hair," three pairs of arms, and hair standing erect on the back of his head.

Sun Hou-tzü 孫猴子. The hero of the popular romance, *Hsi yü chi* 西遊記 is known by a variety of names, such as Sun Wu-k'ung 孫悟空, Mei Hou-wang 美猴王, etc. He originated from a stone monkey born from an egg which formed on the summit of Hua-kuo Shan 花果山, in Ao-lai Kuo 傲來國, a kingdom in the Eastern continent beyond the seas known as Shêng-shên Chou 勝神洲. Though of stone, he seems to have been almost from the first imbued with life, the stone being one of the spiritualized fragments left over by Nü Kua Shih 女媧氏 when she repaired the heavens.

He is represented with a monkey's body, head, face, two eyes, arms, hands, legs, and feet. His body, hands, and feet were later on changed to those of a male human being. When he had acquired sufficient age and skill he could change into any form he pleased. He wears a priest's hat surmounted by a topknot (*ko ta'rh* 髮道兒).

Ma T'ou 馬頭, Horse-head. One of the attendants on

Ch'êng Huang 城隍, the God of Ramparts and Ditches, or the City God. He is represented with a human body and a horse's head.

Kou Ching 狗精, the Dog Spirit. His name was Tai Li 戴禮, and he was an officer sent by King Chou of the Yin dynasty to help Yüan Hung 袁洪, the general in command of the troops at Mêng Chin 孟津. He is represented with a man's body, a dog's head, long snout, large hanging ears, and shines with a strange light. He is shown mounted on a horse and armed with two swords. From his mouth he projects a large red pearl, which wounds or kills his enemies. He usually accompanies Yang Chien 楊戩 (Erh Lang 二郎), nephew of Yü Huang 玉皇, the Jade Emperor (the Chinese Jupiter). He often kills warriors otherwise invincible. He appears also in pictures of Chang Hsien 張仙, the God of Dreams, who shoots arrows from a bow to prevent Kou Ching from devouring newly-born infants (*v. infra*).

Chu Pa-chieh 豬八戒. An invention of the author of the *Hsi yu chi* (*cf.* Sun Hou-tzū, *supra*). When occupying the post of Overseer-General of the Navigation of the Milky Way he was exiled to earth for re-incarnation as a punishment for assaulting the daughter of Yü Huang 玉皇, but entering by mistake the womb of a sow he was born half-man, half-pig. He was ordained a priest by Kuan Yin 觀音 under the religious name of Wu Neng 悟能, "Seeker after Strength." The pictures show him with a human body and the head, eyes, ears, mouth, snout, and bristly skin of a pig.

The attendant of Yang Yüan-shuai 楊元帥, Marshal Yang, is represented with a human body and a pig's head. He belongs to the time of the Shang dynasty, and is the Pig God Chu Tzū-chên 朱子真, originally a pig, who now can change himself back into the form of a large pig at will. He is usually depicted as a man with a black face, short beard, large ears, long lips, and riding a white horse.

The god or spirit of each of the twenty-eight constellations, *êrh-shih pa su* 二十八宿, was originally a sub-human creature, usually an animal. These were the crocodile, dragon, badger, fox, dog, wolf, hare, porcupine, rat, leopard, griffon, bat, pheasant, gibbon, cock, crow, horse, dew-worm, deer, monkey, snake, stag, goat, tapir, swallow, ox, tiger, and pig. Thus, of the twenty-eight, twenty-six belong or belonged to the vertebrata (nineteen mammalia, four aves, and three reptilia), one to the chiroptera, and one to the annelida. They are sometimes represented as

human beings, at other times with composite bodies partly human, partly animal (or other creature concerned). Frequently, the latter is represented only by the head, as, for example, the head of a sheep on a human body.

COMBINATIONS OF HUMAN AND BIRD FORMS.

Lei Kung 雷公, the Duke of Thunder, is represented as of natural stature, with a human bust, monkey's head, two eyes, two cow's horns (these are sometimes omitted), a falcon's beak, "ear-pressing tufts," two falcon's wings, two human arms, two hands with long claws, and two falcon's feet. In one hand he holds a mallet, in the other a steel awl. Across his shoulders is a necklet of drums. His statues are made with eyes which move in their sockets. Sometimes he is depicted with a cock's head and claws. Originally, Chinese works represented him as a strong man (not as a bird), with a cluster of drums in one hand, and a hammer in the other.

As regards the wings, these used to be drawn as those of a bat, but in later pictures they resemble those of the Indian divine bird Garuda.

Lei Chên Tzû 雷震子. A Son of Thunder. His name when a child was Wên Yü 文玉. "He was hatched from an egg after a clap of thunder and found by the soldiers of Wên Wang in some brushwood near an old tomb. The infant's chief characteristic was its brilliant eyes. Wên Wang, who already had ninety-nine children, adopted it as his hundredth, but gave it to a hermit named Yün Chung-tzû 雲中子 to rear as his disciple. The hermit showed him the way to rescue his adopted father from the tyrant who held him prisoner. In seeking for some powerful weapon the child found on the hillside two apricots, and ate them both. He then noticed that wings had grown on his shoulders and was too much ashamed to return home.

"But the hermit, who knew intuitively what had taken place, sent a servant to seek him. When they met the servant said: 'Do you know that your face is completely altered?' The mysterious fruit had not only caused Lei Chên Tzû to grow wings, known as Wings of the Wind and Thunder, but his face had grown green, his nose long and pointed, and two tusks protruded horizontally from each side of his mouth, while his eyes shone like mirrors" (*Myths and Legends of China*, pp. 202-3).

The pictures show him with a monkey's head, three eyes, two human arms, "ear-pressing tufts," a falcon's nose, back, feet, and wings, two tusks, and a head-dress (*kuan* 冠).

Wu-fang Lei Kung 五方雷公, Lei Kung of the Five Cardinal Points. A purely mythical Taoist invention intended to correspond with Chiu-t'ien Lei Kung 九天雷公. The Duke of Thunder of the Nine Heavens (a duplicate of Wên Chung 聞仲). Is depicted with a monkey's head, three eyes, a falcon's beak, wings and feet, two human arms, and a head-dress (*kuan* 冠).

T'ao-t'ien Chün 陶天君. Was one of the subaltern officers of Lei Tsu 雷祖 (*v. infra*). Is shown with a monkey's head, a falcon's beak, nose, wings, and feet, "ear-pressing tufts," and two human arms.

Pa Cha 叭咋, The God of Grasshoppers. This deity, who destroys grasshoppers, locusts, and noxious insects, is said to have originated in the province of Hsin Chiang 新疆 (Kashgaria), where a farmer whose crops were never attacked by insect pests was prayed to by the others as their protecting deity against those destructive agencies. He is worshipped in the trans-frontier districts of China Proper (the former "Eighteen Provinces"), but in the latter is said to be the same as Liu Mêng Chiang-chün 劉猛將軍, Marshal Liu Mêng, represented as the protector against destructive insects, or as his lieutenant.

He is portrayed with the head, two eyes, nose, beak, feet, claws (also on hands), of a falcon or bird of prey which feeds on insects of this kind, "ear-pressing tufts," a coiffure (*tao kuan'rh* 道冠兒), pendulous breasts, two human arms, and a bell as a skirt. The latter curious garment had its origin in the confusion of the words *chung* 鐘, bell, and *ch'ung* 蟲, insect. On the skirt the four characters *Kuo t'ai min an* 國泰民安, "When the kingdom is at peace, the people are tranquil," are often written or engraved.

COMBINATIONS OF HUMAN AND OTHER FORMS.

This class comprises numerous deities composed partly of the human form and partly of lower non-human forms other than animal, such as snakes, centipedes, frogs, etc. Two of these have been referred to in connection with the Twenty-eight Constellations. In the pictures the deity is usually represented in the human form, perhaps because of the difficulty of combining satisfactorily the two forms

or parts of them, and in those cases the creature in question is shown as if it were a spirit issuing from the crown of the head, or is shown in the same picture, in its natural form, placed in proximity to the human form. In some, however, the combination is made, as, for example, in that of Nü Kua Shih 女媧氏, shown with a human female head on a snake's body. P'an Ku 盤古, also, is (though not invariably) represented with a dragon's head on a man's body.

VARIATIONS ON THE HUMAN FORM.

Lei Tsu 雷祖, the Ancestor of Thunder and President of the Ministry of Thunder, known generally as Wên Chung T'ai-shih 聞仲太師; colloquially as Wên T'ai-shih 聞太師, His form is wholly human, except for an additional eye in the centre of his forehead (*v. infra*).

Ma Yüan-shuai 馬元帥, Marshal Ma. Known also as "The Divine (or Marvellous) Officer Marshal Ma," Ling-kuan Ma Yüan-shuai 靈官馬元帥. Is an avatar of the god Chih Miao-chi 至妙吉, whom Ju-lai 如來 Buddha condemned to reincarnation for shewing too much severity in the repression of evil spirits. In the shape of five globes of fire he entered the womb of Ma Chin-mu 馬金母, where he re-clothed himself with the human form. He was born with three eyes, and so was also called San-yen Ling-kuan 三眼靈官, "The Divine (or Marvellous) Officer with Three Eyes." He is portrayed with three pairs of arms, but is said originally to have had but one pair (*v. infra*). He is not known to have had any but a mythological history.

Huo-té Hsing Chün 火德星君, or Lo Hsüan 羅宣, The Prince of the Virtue of Fire. The stellar god of the planet Mars. Is placed in temples on the right of Chu-jung Ta Ti 祝融大帝, the Sovereign God of Fire. He has three heads and three faces, the front one with three eyes, the other two with two each; and three pairs of arms. He has no fourth head facing backwards, otherwise he could see in that direction also, and so could not be killed!

Tou Mu 斗母, the Mother of the North Pole. A Taoist stellar divinity. Having married Ch'ên Chi-tsung 晨祭從, king of Chou Yü 周御, a kingdom situated in the northern regions, she became the mother of the nine human sovereigns, Jên Huang 人皇. Was called Mo Li-chih 摩利支; also known as Wan T'ai-yang 萬泰陽. Was born in the Western kingdom of T'ien-chu Kuo 天竺國 (India), thus being the Maritchi of Brahmanic mythology. She is re-

presented with a human female body, three eyes, and nine pairs of arms.

Wang Ling-kuan 王靈官, the Divine (or Wonderful) Officer Wang, the Taoist equivalent of the Buddhist divinity Ch'ieh Lan 伽藍 (Ga-lam, originally one of Buddha's disciples), a name given to a class of gods of Chinese origin who act as servants and gatekeepers at monasteries and are their tutelary gods or protectors (*Sangharama*). Like a good many others, such as Ch'ih Ching Tzū 赤精子, the God of Fire, he has a human form, with an additional eye in the centre of his forehead.

Kuan Yin 觀音, the Goddess of Mercy, for her supreme self-sacrifice, has at times as many as a thousand arms and hands (though not limited to any definite number).

Other human forms differ only from the ordinary human body in being completely covered with hair, or in having a cleft in the middle of the skull, causing it to look like two hillocks instead of a round globe. These might indicate vestigial horns (but this explanation is open to question).

NATURAL ORIGIN OF COMPOSITE AND OTHER DEITIES.

Having noted the chief forms under which Chinese composite deities are depicted, we may proceed to indicate those cases in which, I think, a natural original is traceable.

The grotesque figure of Lei Kung is almost an exact reproduction in its main characteristics of a creature of a mole or bat-like appearance in its embryonic or larval stage undergoing metamorphosis in the earth, often dug up in the south of China. This embryonic creature is in fact known as Lei Kung Tsai-tzū 雷公蜃子, and its resemblance to the pictures of Lei Kung are so close that it is not unreasonable to suppose that the latter was suggested by the former, especially as Lei Kung is said to hide in the earth in the autumn and winter. Lei Kung does not date from earlier than the Shang dynasty (1766-1122 B.C.), and it may be assumed without fear of contradiction that the *tsai-tzū* had existed for thousands, perhaps millions, of years before that time. It is possible, of course, that the *tsai-tzū* was named after Lei Kung, but my contention is merely that the existence of the *tsai-tzū* may easily have suggested the figure of the god who so closely resembles it,—just as fossil remains of animals and plants are known to have suggested the idea of supernatural beings undergoing transformation in the earth,—and that otherwise that figure has not yet been satisfactorily explained, for if it

is the foetus of Lei Kung it implies priority. Moreover, the Chinese tradition is that Lei Kung originated from this *tsai-tzū*; and that it was regarded as something to be protected if not revered is shown by Wên Wang's action in forbidding the people to injure these *tsai-tzū*, because they were "his own people" (kings were then, as later, very near to—at least sons of—gods), and also by his adoption of a *tsai-tzū* in the shape of Lei Chên Tzū as one of his sons, who, moreover, is definitely stated to have had a green face and to have been fructivorous and herbivorous.

The existence in a fairly large number of Chinese deities of a third eye in the middle of the forehead may, with even greater probability, be traced to a natural source. The Chinese expression *t'ien yen pieh k'ai* 天眼別開 means that usually this "heavenly eye" is closed or invisible, being possessed only by persons of unusual merit or ability and, even if non-existent, producible by themselves, or in themselves by their patrons, in times of great stress, danger, or emotion. On that supposition it might be regarded as fanciful, and it has hitherto been so regarded by all writers on China. The clue, however, is provided by modern scientific investigation. It is unnecessary to assign any fanciful or supernatural explanation to the phenomenon, for not only has it been found in the top of the head in fossil remains, but this third or pineal eye exists to-day in the heads of a few reptiles, though the skin has grown over it and it is degenerating. In birds and mammals it has sunk still deeper into the head, and degenerated further. In man it has become a small body, about the size of a hazel-nut, rising from the middle of the brain. It is called the "pineal body." Whether it has now a function or not, it is clearly traceable to the third eye of millions of years ago. (The habit of some people of putting their fingers on that spot when trying to remember something may possibly have some remote connection with this vestigial organ).

It seems to me that this third eye may have had something to do with the third brain (the "infra granular layer"), which is specially concerned with instinct, and degenerates with the grosser forms of mental disorder. It (the eye) may have degenerated with the decline of instinct (as instinct atrophied in man through becoming less and less important in the struggle for existence) and the relative increase (and greater survival-value) of the other two brains (the "granular" and "supergranular" layers), concerned with artistic and mathematical proficiency and intelligence and reason respectively.

Contemplation of this fact may well make us hesitate in denying a natural origin to what, in ignorance of the results of scientific investigation, we should be apt to regard as purely fantastical.

Similarly with regard to the multiple arms seen in many of these composite forms. These the Chinese explain on the analogy of the multiple eye, as acquired or granted when urgently needed,—as, for example, in the heat of battle,—by or to unusually meritorious or skillful persons. Yet, not only are sub-human organisms in multitudinous cases possessed of multiple limbs, but it is conceivable both that human beings with multiple limbs (which atrophied, like the tail) may have existed and become obsolete, and also that these or former and actual instances of human beings with multiple arms, fingers, legs, heads, etc., known as freaks or abortions, may have suggested the shape of the gods thus depicted. It is an interesting thought that many if not most of those creatures described as "mythical monsters"—dragons, phoenixes, ch'i-lins, etc.—may at one time or another have had their counterparts in the world of reality, as did the pterodactyls, ichthyosaurs, dinosaurs, etc., now reconstructed from fossil remains, and no longer regarded as the "vain imaginings of the heathen."

We sometimes also find unnatural and grotesque forms originating without any prototype at all—and without any subconscious creation. In M. d'Ardenne de Tizac's *Animals in Chinese Art* it is shown that the *t'ao t'ieh* 饕餮, that monstrous head so frequently seen upon Chinese bronzes, is in the Shang ivories visibly a human face; by long ages of mechanical repetition the portrait of a rather sensitive, ascetic type of young man has turned into the Demon of Gluttony.

The idea in the mind of the Chinese seems to be one of metamorphosis. A divinity with a pig's head, for example, was once a complete pig, but when the change took place the head remained that of a pig. In other instances the change is complete, and the resulting form entirely human. The number of cases in which gods, originally actual animals, reptiles, insects, or other creatures, have evolved into human beings, partially or wholly, is surprisingly great and suggestive. The converse process also occurs, human forms reverting to those of animals or other sub-human beings. The Chinese pantheon is mobile, and by no means so stable as it appears to superficial observers. The idea is evidently one of flux and reflux, a constant ebb and flow of alternating progression and retrogression, de-

pending very largely upon the behaviour of the god, person, or other creature in question; though some few are incapable of change and seem to have their forms finally fixed.

The power of metamorphosis may, as already noted, be acquired through grant by a higher deity or authority, or by unusual goodness or ability. Thus Sun Hou Tzū, the Monkey God, when he became clever—through being widely travelled and having, by the experience thus gained, added to length of years, acquired *tao hang* 道行 supernatural skill—could change himself at will into any of the forms described in the popular romance. On the other hand, the pig is not clever, and has none of this many-faced genius, found, however, in the more intelligent dog. Other powers, such as those of projecting from the mouth death-dealing pearls, balls of fire, etc., riding on clouds, etc., are acquired in the same way. In the illustration opposite page 242 of *Myths and Legends of China* an extra pair of hands is seen emerging from Yang Jên's 楊戩 eyes to protect him in his fight with Lü Yüeh 呂岳. However, though possessed of these divine powers, the gods suffer from most of the limitations common to ordinary human beings, from temporary and permanent death down to the necessity of taking off their coats in order to give them greater freedom of action. This is why some deities are shown wearing a nether garment only. They never appear nude, as Greek and Roman gods do. It may further be noted that, contrary to modern ideas (that beauty is *not* skin deep), beauty of face does not go with beauty of mind: in China the opposite view is held, and the *shêng jên* 聖人, or saint, is often portrayed with an exceedingly ugly countenance.

The case of Kou Ching, the Dog Spirit, is interesting in this connection from the fact that, unfortunately both for the newly-born infants and the newer theory of the origin of myth to be noticed presently, there exists in China the horrible practice of throwing newly-born infants, when illegitimate or otherwise undesirable, to be devoured by the scavenger dogs in the streets. Kou Ching is the devourer of newly-born infants. Chang Hsien 張仙 shoots arrows from his bow to prevent him from fulfilling his gruesome purpose. Therefore, people who sacrifice to Chang Hsien will be blessed with children. The logic seems somewhat faulty, but that is how the story goes. The pictures, it is true, generally represent Kou Ching, covered by Chang Hsien's bow, endeavouring to devour the sun; but that amounts to the same thing, for the sun is the embodiment of the *yang* 陽, or male principle, and by devouring the sun

Kou Ching would deprive people of the male principle, and therefore of offspring.

Hermaphroditic divinities, the counterparts of hermaphroditic human beings, also occur.

It is not of course alleged that gods originate in this one way only. Deities may arise directly, as shown above, or by simple idealization and expansion of human personalities, or in other ways presently to be noticed. In the primitive mind (whether of the savage or of the uncultured civilized) anything which transcends the ordinary is supernatural or divine. A person of superior strength or ability, or a chief or ruler, may be worshipped as a deity during his life, and as a greater deity after his death. The divine man as conceived has for antecedent a powerful man as perceived. As already noted in the case of Lei Kung, deities may arise directly from quite simple and natural causes without any extraneous element at all. An instance of direct creation is that of the Fire God of Soochow. Some two or three centuries ago, during a great conflagration, the Governor of that city threw his hat, shoes, and clothing into the fire; these proving ineffectual in extinguishing the flames, he jumped in and was burned to death, whereupon he was created Fire God of the city. Another instance is given in *Myths and Legends of China* (pp. 419-22), where is described the origin of the dog-worship of the Jung Tribe of Fukien from a dog (probably an ugly menial) being given the king's daughter in marriage as a reward for killing his enemy. Similarly, the idea of Kou Ching, the Dog Spirit, already referred to, may have arisen as alleged, or may merely originally have been an underling with a face resembling that of a dog whose revolting duty was the disposal of undesirable offspring. And tribes left, from one cause or another, without a ruler, may give rise to legends of headless people (such as those described in the *Shan hai ching*), who in the next world will be headless deities. It is further to be noted that the real character of Chinese deities is often misunderstood. The God of War, for example, is not a malevolent being who makes and revels in war, but the god who protects people from its horrors; the God of Locusts, the god who protects the people's crops from the devastations of those pests; and these may easily have originated in the direct way already indicated.

Generally, however, worship is not of the living but of the departed, and generally gods and worships have their roots in ancestor-worship, which springs from the idea of the continued existence of the spirit after death (the "double

of the dead" or "second self"), which in turn arises from the belief in the reality of shadows, reflections, dreams, etc. Animal-, plant-, nature-, etc., worship result from confusion due to paucity of primitive speech and to mistaking metaphor for reality, as, to take a well-known example, the nicknaming a crafty man a fox causing belief in descent from an actual fox as ancestor. Similarly with regard to reptiles, insects, plants, and inanimate objects. Persons whose ancestors lived on mountains regard themselves as descended from mountains. Seas, stars, even stones, are ancestrified and worshipped as gods.

It is thus easy to see how, if an ancestral human being is variously described as a man and a bird, he may be represented as partly a man and partly a bird, or if two ancestral parents bore the names respectively of a falcon and a tiger, the resulting combination would be the figure of a tiger with a falcon's head.

THEORIES OF THE ORIGIN OF MYTH.

The question of the origin of gods in general, including composite ones, is of course intimately connected with the further question of the origin of stories about them, *i.e.* myths. The various origins of gods above described have this in common, that in each case the origin is a natural one, independent of any supernatural or subnatural agency or condition. Further, though the belief in the "second self" and general reduplication of this world in the world of spirits originates, as stated, in belief in the reality of shadows, dreams, etc., that is not to say that the gods themselves are conceived in dreams. Nor—so I hold—are the myths concerning them so conceived. Myths are not ready-made, but grow; and the issue now is: Is the seed from which they grow to be found in the conscious or the subconscious mind?

Given the idea of gods of human, partly human, or sub-human form, myths arise where there is constructive but not scientifically-critical imagination, and where there is also stimulus in the shape of great stress or danger or emotion, causing feelings and actions which would otherwise be dormant and not energized into strenuous life. This, added to persistent soul-expression, stimulates the imagination to exceptional poetic creativeness. "They (myths) resemble not so much the narrative of the story-teller or novelist as a gradually developing art like music, or a body of ideas like philosophy. They are human and natural,

though they express the thought not of any one individual mind, but of the folk-soul, exemplifying in poetical form some great psychological or physiographical truth" (*Myths and Legends of China*, p. 67). They grow, not out of pure fictions, but, however much transformed, out of facts; solar myths, for example, arise from misapprehensions of narratives respecting actual persons, or actual events in human history. A savage in a state of dream or catalepsy may see a god; but a god is not thereby created; much less is there thus ready made a consistent, often long and elaborate, story about the god—a myth. It is his waking, conscious belief in the reality of dreams, shadows, reflections, etc., which leads, through the resulting idea of the double of the dead, who is feared and must be propitiated, to ancestrification, adoration, and deification. Thus, like the gods themselves, they originate in the waking, conscious mind, but they are then the seed only. They are not, any more than human beings are, born full-grown: their subsequent development to maturity is a matter of time and of contribution or embellishment by other minds as well.

The abundance of mythological creation in some countries and its relative poverty in others is thus explicable. Further reference to this point will be made presently.

The above theory, joined with that of the natural origin of gods previously indicated, seems sufficient to cover the whole ground, leaving no necessity for seeking any further or other explanation. There is, however, now prevalent on the European continent a theory of the origin of myth which differs from the previously accepted theories by placing that origin not in the conscious but in the subconscious mind. It is the theory of the psycho-analysts. While generally known and largely accepted in European countries, it has not become widely known in England, chiefly because the world-war of 1914-8 first brought to a standstill and afterwards deplorably curtailed the interchange of literature and the translation into English of foreign works of a philosophic and scientific nature. Even where known in England the theory does not seem always to meet with unqualified approval. While writing this paper I read in a London journal: "More nonsense is talked under the long name of psycho-analysis in these days than about any other of the recent fads of pseudo-science. . . continuous streams of 'subconscious' rubbish."

As far as I understand the theory,—or at least one version of it, which is probably much the same as that embodied in the works of Jung and Freud—its main idea

is that myth originates not in the conscious but in the subconscious mind, and is ultimately based on the sexual instinct. This is the impulse known to psychologists as libido, the force of personality which is based in sex-instinct, such as the yearning of the child for its mother, but takes many successive forms. The idea seems to be that myth is the creation of an impulse derived from this instinct.

Even had it been shown—which I hold it has not—that any single myth has originated in this way, it may rightly be asked if a sufficient number have done so to warrant the assumption that the subconscious mind is the matrix of myth in general? Myths are born and grow, but to prove *a posteriori* their alleged origin in the subconscious mind would require the production of a very wide substructure of authenticated data to make an impregnable foundation for the theory. Take for instance the beautiful myth of the Chinese Goddess of Mercy. There is nothing in this that may not in its ultimate origin be ascribed to natural phenomena based on historical or actual experience in the world of reality. Tigers do not fly through the air; a person may assert that he saw a flying tiger or that he dreamt that he saw a flying tiger; but the component parts, the tiger and the wings, are to be found in real life, without which there could be no dream of a flying tiger. If the myth (say that of the Chinese Flying Tiger, Fei Hu 飛虎) originated in the subconscious mind, say in a dream, who dreamed it, and where is it recorded as having been a dream? To reason from a recent incident, many Egyptians believe that Tut-ankh-amen sent a mosquito to kill Lord Carnarvon for disturbing him in his tomb. Most English people believe the mosquito conveyed poison to Lord Carnarvon's body, but was not sent by Tut-ankh-amen. If in time a myth should grow up to the effect that the dead Egyptian king ordered a messenger of his to assume the form of a mosquito and go and sting the English lord to death for disturbing his rest and rifling his tomb,—the myth of course acquiring in time many additional embellishments, just as the fertile imagination (always very vivid and real, and by no means subconscious) and glib tongues of gossips in small outport communities cause scandal to increase, like a rolling snowball, out of all proportion to its insignificant beginnings,—will the psycho-analysts maintain that it originated as a dream in the subconscious mind of the Egyptians, based on the sexual instincts? I trow not—or, if they do, that their contention would rest on very doubtful evidence or none at all. Who dreamed this

myth, or what martyr to libidism procreated it?—one person, or more? and if more, how and when did they piece their separate parts or versions together so as to form one coherent whole?

The probability amounting to certainty of such embellishments is indicated by the fact that "while the treasures of the Tomb at Luxor were being removed, a terrific sand storm raged, the worst witnessed for thirty years. Dark clouds threatened rain, though none has fallen for over twenty years." Obviously, in addition to wreaking his vengeance on Lord Carnarvon Tut-ankh-amen also enlisted the services of the demons of the sky to punish those who were helping him to carry out his nefarious purpose. Further myth-creating value may be seen in the statement by another authority that "it may be taken as certain that at the funeral of Tut-ankh-amen the usual curses against those who might desecrate his tomb were uttered [by the magicians]." The mosquito and the storm were the disguises assumed by the king's agents entrusted with the carrying-out of the threats contained in these terrible fulminations.

It will hardly be doubted that the Egyptians who will have made and repeated these myth-pregnant statements believed them to be literally true; but it may be asserted with equal confidence that they did not make these statements when in any subconscious condition nor as the result of an impulse based in their sex-instinct. They made them as the result of their observations of events happening in the world of reality under their very eyes. We would thus have a complete myth made from first to last without any subconscious condition whatever—as indeed we have many instances on record already.

It is true that in the case of primitive peoples results are produced which are not produced in the case of the cultured; but that simply means that the primitive is more prone than the cultured mind to myth-creation; which is perfectly true. It does not mean that myth is entirely subjective and composed only of fictions born in the subconscious mind, either directly, or indirectly as the result of libidic manifestations of the sex-instinct.

If the theory is merely that we may arrive at an understanding of the origin of myth and religion by study of the primitive mind, that is nothing surprising or new; but if it is implied that the theory explains the relative poverty or abundance of myth in different times and places as due to the fertility or barrenness—the libidism or allibidism—of

these subconscious mental states; that, for example, the poverty of China in myth results from the impotency of the Chinese mind when in subconscious states; then it has to be shown (1) that the Chinese mind (under the specified conditions) was more impotent than those primitive minds which have been myth-fertile, and (2), the question being "absolutely psychological," what was lacking in the Chinese mind to cause it (usually regarded as even in early times not inferior to other primitive minds) to be so unproductive. Was it the absence of the stimulus above-mentioned added to the rigidity resulting from classical Confucianism? If so, the case of the psycho-analysts falls to the ground. The two suppositions just stated seem to be contrary to the facts; especially as it has been shown that myth-production is not confined to the primitive or to the subconscious mind.

Proof of the theory would involve the production of authentic evidence, firstly of the dream or other subconscious mental condition; secondly of the presence of the libido; and thirdly of the conception and gestation until maturity of the myth in the subconscious mind. Supposing for the sake of argument that they were able to produce this evidence in the case of myths born in the present day (the possibility of which, however, they probably deny), how do the psycho-analysts propose to obtain these two gigantic sets of inductive evidence concerning the already recorded myths of the world, from Babylon and Egypt onward, seeing that the only people who could furnish them have all long been dead and buried?

Dreams, delirium, catalepsy, coma, may give fantastic results, which may be either taken for what they seem to be or as symbols of something else, but these phantasms of the disordered or subconscious imagination are, as already stated, all to be found, either whole or in their component parts, in the world of reality—which thus becomes the real basis.

Both primitive and cultured minds have a tendency, when dormant, to dream. The primitive mind may dream, or experience in some other subconscious manner (and surely he may do so without any impulse derived from the sex-instinct), something which means something else, as for example, a beautiful maiden pursued by a strong dark man, which he interprets as the sunshine pursued by the storm; but it is after he wakes that he believes in the reality of his dream (being without that scientific knowledge which would show him the truth), that it is told to others, and subsequently becomes embellished so as eventually to grow

into a myth. But for this waking and these subsequent conscious elaborations there would be no myth. The root is the facts—the man and the maid, the sunshine and the storm—just as the root is the tiger's body and the bird's wings in the case above-mentioned, and as the belief in descent from and worship of trees grows from the emigration from real forests of the ancestors of their myth-making descendants. But though unscientific minds among the civilized, after the manner of primitive man, believe in the reality of dreams and build thereon (under the requisite conditions) stories which may grow into myths, it is not so with cultured scientific minds.

The subconscious states exist, but it does not follow that myths are nothing but the products of dreams or other subconscious states, whether impelled by the sex-instinct or otherwise. The psycho-analysts contend that mythological questions are absolutely psychological; and that the psychology of the primitive mind shows not only how myths originated, but also that all religions originated out of myth. The religious idea, as already stated, has its origin in the belief in the reality of visions, shadows, reflections, etc., but will anyone seriously maintain that all the elaborate aftergrowth known as religions is but the baseless fabric of dreams and "absolutely psychological?"

It must not be supposed that it is hereby implied that the psycho-analysts posit a supernatural origin for myth. They do not. The question is not one of naturalism *versus* supernaturalism, but of origin in the conscious or the subconscious mind. And in order to avoid misconception it must be added that the origin of the idea of gods as explained above does not involve the conclusion that the universe is material only. As far as our knowledge goes, it is more spiritual than material, and the product of some Infinite and Eternal Energy which it is beyond the powers of the human mind to conceive.

The issue being as stated, and having regard to the existence of what is, I think, sufficient ground-work for the origin of both gods and myths as already set forth in this essay, the theory of the psycho-analysts (which is probably an adumbration of that German idealism which, before the war, was vitiating Western philosophy in a very subtle and dangerous manner) appears to me to be incorrect and largely if not wholly superfluous.

Instances have been given of myths which originated entirely in the conscious world. Considering that, as already stated, myths require time to grow, it is difficult to see

how instances could be given of their creation in the subconscious mind. The primitive mind does not gratuitously class unlike things as akin to one another. The very nature of intelligence forbids this assumption, so that if things wholly unallied are classed together as of the same nature (as, for example, a man and a mountain) some strong forces must exist to bring about the union. Such strong forces are to be found in the causes of myth-creation above-mentioned. Are they to be found in the subconscious mind?

We know nothing about the really primitive mind, and it is most dangerous, in so extremely complex a matter, to base far-reaching theories upon the very doubtful conclusions of modern psychology as to the processes of mind-growth and the evolution of ideas. The true solution would seem to be much simpler and supported by all the existing evidence, whereas that of the psycho-analysts would appear to be unsupported by any evidence at all. It remains a naked *a priori* postulate, unsubstantiated and lacking the large basis of inductive verification which alone could constitute it an acceptable scientific theory.

(Further criticism of the psycho-analytical theory of myth will be included in a subsequent paper.)

REVIEWS OF RECENT BOOKS.

Pencil Speakings from Peking. By A. E. Grantham. London : George Allen & Unwin, Ltd., 1918. pp. 295.

The childhood of every civilization produces bards, of wildly rhapsodical genius, given to impressionistic description, to poetically imaginative interpretation of history, and to the praise of the Golden Age. As culture and sophistication advance, the bard recedes, until the appearance of one is a rare event, and one that should awake interest. In Miss Grantham we recognize such an appearance, for though she writes prose, her thought is essential poetry, and she is distinctly a *laudator temporis acti*. The past was glorious, the future will be glorious, but the present is unspeakable,—or rather it is only one with the gift of language such as Miss Grantham possesses who can adequately reveal to us the blackness and the mire of the slope down which it has fallen, who can properly give expression to the horror with which contemplation of it fills the soul of a poet. As we floated down the swirling stream of her eloquence, we were irresistibly reminded of a remark made at a banquet in Shanghai some years ago, by a Dutch painter, after listening to a speech by Dr. Arthur H. Smith; "If I had a vocabulary like that I would hire myself out."

But one thing the bard did not do was to preach, and that Miss Grantham does; she reproves, rebukes, exhorts, always with diligence, not always with longsuffering. There are three classes who principally rouse her ire; the diplomat, the business man and the missionary, but chiefly the missionary. All three classes, by their selfishness, short-sightedness, worship of objective efficiency and blindness to spiritual values, are spoiling China, that land of early bliss, about whose infancy Heaven lay, and whose borders once revealed the true Arcadia. The worse enemy she knows is objective religion; historic Christianity, Buddhism, Taoism are failures; only Confucianism is not a failure, completely. And Confucius is, "on the human plane the finest master, the greatest model, ever given a nation to follow." But those wretched missionaries, who "instinctively felt that his towering greatness knocked all the sense out of their activity in China, have done their best to reduce his size to the minute proportions of their own vision, representing him as a dreary formalist never so happy as when going through elaborate ceremonies round some sacrificial vessels, as a pedant who, dried and shrivelled like the ancient books he was so fond of collecting, typified in 500 B.C. the inelastic,

bureaucratic mind, swathed in red tape and servile worship of precedent. . . ." (p. 216). So plain a charge of intellectual insincerity against missionaries is not usual, and they should be grateful to Miss Grantham for her frankness. Just what the process is by which the lady enters the inner consciousness of others, and reads their minds, including their subliminal consciousness, so that she can reveal it to an astonished world, and expose them to just scorn, is not known to us; but she undoubtedly claims the power, and exercises it in more than one case, sometimes to blame and sometimes to praise. On pp. 180-183 we have the inner soul of the founder of the Ming dynasty revealed, and the book closes with an intimate picture of the thoughts of the Empress Dowager and the unhappy Kuang Hsu Emperor.

But her dislike for objective religions does not ally her with those who are ordinarily thought to be their opponents; for on page 36 she takes a fall out of Darwin, just like a Fundamentalist. On page 150 she gives thanks for the religion of a book; "One shudders to think what would become of Christianity if the Gospels were destroyed." Some pages might fairly have been written by a pre-millenarian, so dark is their picture of the immediate future. The author should have been named Cassandra. PP. 222-3 furnish perhaps the best examples of this curious mixture of the dithyramb and the moral discourse. We should like to quote the whole, for the whole should be read to be appreciated; but here are a few sentences:—"The greatness of K'ung-fu-tze lies in this, that he never posed as a direct emissary from a god who would be angry if his message were rejected, never painted a heaven of eternal bliss above men to direct their effort upward, nor opened a fiery hell beneath their feet to teach them to tread warily. . . . But blindness has fallen on the eyes of men. . . . It is not to the clear bell ringing justice and goodwill in God's blue sky they care to listen. The jingle of hoarded cash across the counter, lascivious songs, the screaming headlines of a reptile Press, these are the tunes to which they dance, and the three great virtues of the ideal man, wisdom, benevolence, integrity, are fallen grey and cold, even as the ashes of incense burnt long ago upon an altar to which the world has lost the way. . . . The days in which Confucius lived may have been sorely troubled with greed, treachery and violence in high places and in low, as our steam-and-iron civilization has its unkempt proletariat and its wirepulling politicians, but at least the faith in better things had not shrunk to a forlorn hope." Our modern Puritan sermonizers could copy with profit a discourse like that.

The impression which the first pages of the volume make, of being a rhapsody that begins nowhere and arrives nowhere gives way, as one reads, to an understanding of a plan of thought behind the whole. The first chapter is definitely given up to the praise

of China's ancient days. Then follows an account of China's history with comments on her poetry, philosophy and her religions. This occupies the largest part of the volume, and is gradually merged into description of the artistic glories of Peking, and the last days of the Manchus. The Summer Palace is the closing note; it receives rare praise and the Empress Dowager is justified for building it rather than the Chinese navy. We had long supposed that we prized spiritual values above material, but evidently we had a lesson to learn from this new bard. As to whether her spiritual evaluations are just or not, whether her condemnations, her praises and her prophecies are sound or not, there will be wide difference of opinion. About her praise of the simple life and the primary virtues there will be hardly any difference, but for the rest we can only say, read the book. If the thought is often turgid or misty the language is frequently of a rare beauty, that repays study and provokes thought. If perchance she is unjust, exhibiting intolerance of intolerance in unusually striking fashion, yet her passion for altruism is refreshing. And if she is enthusiastic over Mo Ti, she is not unwilling to admit that the Man of Galilee had some of the same virtues. For this much may be forgiven her. But it is impossible for a review of such a book to do complete justice to it, without quoting far more than we have space for. So we repeat, read the book.

H. K. W.

My Chinese Marriage. By M. T. F. London: John Lane the Bodley Head, Limited: MCMXXII.

This is a book of fact and not fiction, though the narrative reads as interestingly as any novel. Once the reader has begun the book it must be read to the end, since the subject is introduced and carried on in a way that absorbs the mind. A perusal of the story leaves a wholesome impression behind, and whilst the sympathies of the reader are immediately aroused nevertheless the marriage is shown to have been such a happy one that any prejudice that may have existed at first against the union of Europeans and Asiatics, it is soon dispelled by such a record of cordial union of two individuals of alien races: and the objections to the marriage of a foreign woman to a Chinaman disappear, at any rate, in this case. Owing to the difference in social conditions existing between the Chinese and Christian countries, especially as regards marriage, and the frequent unhappy results attending union between the two, marriages between people of the East and West are usually held to be unwise. And there is always the question of the Eurasian character of the children which, as things are, invariably handicaps them in life's race.

The story is a simple one. The son of well-to-do parents in China went to an American college and boarded at the home of a female fellow student. Friendship ripened into courtship and marriage. In time both returned to China and lived in a house not far from where the review of this book is written. The party is still remembered by members of the American community here. The Chinese parents, who lived in Canton, were offended at first at the foreign wife, since it interfered with the ancestral custom. The visit of the old mother to Shanghai and the invitation that followed to go to the old home are very charmingly related. The winning ways of the foreign wife and the natural courtesy of the Chinese overcame all obstacles and there ensued the most cordial and affectionate understanding. The husband returned to America on a diplomatic appointment where he contracted influenza from which he died.

The story is charmingly told. We respect the husband's character and admire the wife's attitude. The narrative gives an insight into the social life of the Chinese, on the cultured side, that is both instructive and admirable. We cordially recommend this book, not only for the story of a union between East and West, but for many sidelights it throws on Chinese home and social life.

It is a pleasure to handle this book. Paper, covers and printing are artistically executed. The Publisher has done the work well and the price is only six shillings.

M.

Americans in Eastern Asia. By Tyler Dennett. New York: The Macmillan Co., 1922.

This book in the words of the Preface claims to be an entirely fresh study, based on original records and documentary sources, of the origin and development of American policy in Asia—in China, Japan, Korea, with passing attention to Siam and the regions of the Indian and Pacific Oceans—in the 19th Century.

The author certainly makes good his claim to be a critical student of American policy and handles the wealth of material derived from his researches in the archives at Washington in such a candid manner that the reader instinctively seeks for more light on the personality of the writer who has been entrusted with the presentation of what must from the nature of its sources be regarded as, to some extent, a quasi-official version of the part played by the United States in the opening scenes of the Pacific drama; the book, however, affords no clue to Mr. Dennett's past—literary or biographical.

The book is divided into six parts entitled "The East India Trade," "The First Treaty with China," "A Period of Confusion,"

"The Cooperative Policy," "The Rise of Japan" and "The Disintegration of the Chinese Empire"; throughout the century the issue in American policy in Asia is traced as being whether the United States should follow an isolated or a cooperative policy in order to make sure of the goal described in that somewhat hackneyed but never-defined phrase—"the Open Door."

In recording the facts, the author is at least as hard on his own countrymen as he is on others; he holds that no nation either of the East or of the West has escaped the valid charge of bad faith and that each nation, the United States not excepted, has made its contribution to the welter of evil which now comprises the Far Eastern Question. He recalls that Americans once advocated the seizure of Formosa and armed intervention in Korea; he deals faithfully with the occupation of Hawaii and the Philippines and his criticism of the personnel of the American Consular Service of the time is merciless.

If he fails to convince one of the existence of a definite and consistent policy actuating the American Government, it is not from any undue partiality but rather because the admittedly personal and individual character of American relations with the Far East is in itself a serious obstacle to belief in such existence.

The book is of special interest and importance at the present time when the Washington Conference has once again brought to the fore the question of a cooperative policy for all nations interested in the Pacific, and no serious student of Far Eastern affairs can afford to ignore such a careful and, on the whole, impartial exposition of the American viewpoint.

B.

Szechwan. Its Products, Industries and Resources. By Sir Alexander Hosie, LL.D. Shanghai: Messrs. Kelly & Walsh, Ltd.

This is, par excellence, a book for the trader and geographer. It deals with the Boundaries, Physical Features, People, Population, Climate, Soil and a variety of other things that belong to Szechwan.

Part I. gives a short survey of Szechwan first given as the inaugural Address to the Chengtu Association. It is full of matter and contains some timely advice to all travellers on 'Observation.' We will not say that the exhortation on the necessity of observation is untimely. We think it necessary. Many travellers are like the goslings in the Fairy Tales. Mother Goose sent her goslings out to see the world and on their return they were asked what they had seen; to which they gleefully replied, 'Young Frogs,' 'Young Frogs.' This was repeated several times. Apparently these goslings lacked the power of observation. Many travellers are like that. They are bent on one objective and fail to observe the thousand and one important

and interesting objects that they pass by the way. Not so Sir Alexander Hosie. He went with his eyes wide open; and the result we have in this volume crammed with facts (not many fancies) concerning Szechwan. We have detailed accounts of the Agricultural and Horticultural Products: Animal Products: Minerals and Mineral Products. And to make the path easier for the reader two maps are appended. It will be observed that the author states in his Introduction, that the book 'is not a story of travel or adventure nor does it profess to be entertaining reading.' It is a serious book for serious readers. Those who desire to know the possibility of trade and the resources of the province will find the most ample information in this work. The author did not spend his time as Consul-General and Special Commissioner in these parts in vain. They must have been laborious days. The results of his investigations and observations were embodied first in Parliamentary Papers, and are now offered, in a separate volume, for the convenience of the public. We know of nothing equal to it and it will be an increasingly useful work to merchants and others who desire information as the province becomes more open to trade.

M.

The Philosophy of Human Nature. By Chu Hsi. Translated, with Notes, by J. Percy Bruce, M.A. London: Probsthain, 1922.

This is one of the most remarkable books on Sinology which has recently appeared. The author is also producing "An Introduction to the Philosophy of Chu Hsi and the Sung School" which should have preceded this but unfortunately has not done so.

The author is apparently unaware of the existence of McClatchie's book "Chinese Cosmogony" (American Presbyterian Mission Press: Shanghai: 1874) which is a translation of section 49 of Chu Hsi's "Complete Works"—he also makes no reference to Father Stanislas Le Gall's work "Le Philosophe Tchou-Hi, La Doctrine, Son Influence" (Variétés Sinologiques: Shanghai, Tusewei Press, 1894). McClatchie's translation is very unfavourably commented on by Father Le Gall but is not quite negligible. Le Gall includes in his book a partial translation of Book 49 up to McClatchie's paragraph 36 in Chapter III.

Bruce's translation includes Books 42 to 48 of Chu Hsi's "Complete Works" and deals with metaphysical questions rather than the physical ones which are the subject of Book 49.

On a minor point one may disagree with Bruce's use of the word "Ether" for both Ch'i (氣) and also for the Liang I (兩儀) since the former word in modern terms indicates either "air" "gas" or "Electrons," never the Ether, and the two principles are "Polarities." Lodge's use of the spelling "ETHERIAL" has no followers as far as the reviewer is aware. The study of the Confucian scholastic

works gives rise to mixed feelings. They were under the same baneful spell as their European Contemporaries. Just as the Christian scriptures were the last authority for the Europeans so were the Confucian Classics for the Chinese and the results were almost equally disastrous in their effects on the search for truth.

The Yih Ching, or rather the reputedly Confucian commentaries on that work, was a remarkable production. The Kabbalistic theory of cosmogony and psychology which was developed in it, is worthy of great respect, being quite comparable with the Pythagorean and Platonic theories of the Timaeus but as a form to which all knowledge must be reduced it is hopelessly wanting. Chu Hsi in his studies of the Buddhist Abidharma and Taoist mysticism had taken great steps towards getting a consistent idea of man and the universe and in his perfectly justifiable return to Confucianism had fallen into the same *impasse* as had Confucius himself, viz :—a blind acceptance of the ancient oracles.

The whole of these books (as well as the other book, No. 49, referred to above) really deal with one problem, a problem that still worries the thinker :—“As things appear to proceed mechanically, in accordance with mathematical law and order, what is the true inwardness of morality and what is the authority for the moral law?”

Chu Hsi indicates clearly that there is a “moral law” (one is not quite sure if Bruce is always right in translating Tao (道) by these words) but also that this is the inherent order of things.

In Book 46 (p. 273 of the volume under review) he says :

“Lao Tzu said ‘When Tao is lost people follow after Virtue,’ which shows that he did not understand either of these terms. To distinguish them as two separate entities is to make Tao an empty abstraction. Our Confucian school teaches that they are simply one entity : it is as common to all the ages, and not from the point of view of the individual man that it is termed Tao. Virtue is this Tao received in its entirety by the individual personality.”

This is of course quite consistent with the first sentence of the San Tzu Ching as to man’s innate goodness, but throws no whit of light on the courses of corruption. The real fact seems of course to be that “order” is the only stable form of things and so survives as against less stable forms. (This is rather a pleonasm!) and similarly moral virtue among men is that rule of life which produces the most stable form of society. The only sense in which it is intrinsic is that all forms of action are to some extent intrinsic. If one likes to say that its *stability* is intrinsic this will suit Chu Hsi’s argument and render it still true.

The reviewer perhaps shows an unfair bias in saying that all this “philosophy” is but word-chopping. However this may be,

the book is an excellent illustration of the mental struggles of the Chinese and does very much credit to the patience and ability of the translator. It should be in the hands of every missionary in China and be read with the greatest care by all who wish to influence the Chinese Mind which is of no low order.

NOTE :—Commenting on the phrase in the Yih Ching 道謂之陽一陰一

“The alternating Polarities are termed the *Course*”

Chu Hsi (本義) says 也氣者運迭陽陰

道謂所則理其

The Polarities alternating and revolving are the ‘Air.’

This *order* is that which is called the *Course*”

H. C.

Gems of Chinese Literature. By Herbert A. Giles, LL.D. Shanghai, Kelly and Walsh, Limited.

This is ‘a revised and a greatly enlarged’ edition of the work first published in 1883. It has long been out of print and this fresh publication will enable seven hundred people to possess a work rich with the beauties of the literature of China. We mention seven hundred because the edition is limited to that number. Each volume has a portrait of Dr. Giles with his autograph. It is well that the portrait is inserted that readers may see the face of the sinologue who has done so much work in Chinese studies and whose vast labours have delighted many readers and helped a growing number of students.

The title is happily chosen and is in itself a true description of the contents. A gem is a small thing and the pieces presented are short. It is a sparkling jewel, with many facets. The selections are brilliant in thought and language. It would be difficult to give an adequate account of the variety of ideas that coruscate with wit and humour, with jocosity and facetiousness, with wisdom and subtlety, with pathos and sympathy. They glow with the vehemence of passion at one time, and cool the ardour in the contemplation of the decay of all things at other times. These gems help us to understand the spirit that animated the writers in other ages than our own and the thoughts that moved the fingers of men that have long returned to the dust. Their thoughts live after them, and we who read them now feel how akin they are to us, though they lived under different conditions and in a distant clime. Their words make them dear to us.

It was once asked what has a cricket-bat to do with political economy. At first sight no connection would seem to exist, whilst there is really a close relationship. It may be with equal propriety be enquired what relation has this work of Dr. Giles to do with international relationship. It is a very intimate one. The work of the translator is most important in this respect. If anything can

further harmony between one nation and another it is such a work as this. It helps the people of one language to appreciate the mind of a people of another speech. And by showing the similarity of the one to the other a feeling of sympathy is created which must inevitably bring them nearer together. The barriers of animosity and alienation are broken down which must be the first step in cordial intercourse.

The translator is often looked on as a mere amanuensis. As a matter of fact his is the creative art. He does not merely translate words, but he must catch the spirit, the thought of the original writer. Words pass through the forge of his own heart and imagination and after undergoing the process he passes on some of the fire and glow of the old words into a new and fresh language. This idea is brought out in a recent review in the *Times* of a book translated into English by Mr. H. Reece. The reviewer says, "The translation is so unlike a translation, and yet, we are convinced, so like the original that we seem to hear the author speaking throughout . . . Mr. Reece's account of the manner in which he achieved this great success is interesting, at least to other translators. He read the original until he almost knew it by heart. He then took notes in English, closed the original, wrote the first draft with the aid of his notes, and found that it was almost an exact transcription of every phrase and word." He was thus freed from the bonds of a stiff literalism. It may be said that Dr. Giles has caught the spirit of the short masterpieces which he has translated and expressed their thought and spirit in lucid English. He has selected his gems from many authors of every age, generally from those writers, essayists and poets, who are renowned amongst their own people. Where all are good it would be difficult and invidious to mention any in particular. It need only be said that those of latter times are not equal to those of distant times.

In conclusion we venture to point out certain matters that need emendation and correction. In the introductory note on page 1, it is stated that 'the edict was issued by order of the Duke's elder brother and second actual sovereign, reigning as King Cheng.' The Duke's elder brother was King Wu. King Cheng was the Duke's nephew, for whom it may be remembered he acted as regent for many years. So the statement needs correction. On page 19 lines 3 and 4 the words 'them concern whatever' as they read they make no sense in the passage. A negative should be inserted before 'concern.' The footnote, page 48 refers us to 1 Corinthians, Chapter 1. Paul's paean to Charity is found in Chapter 13. As to whether the Chinese have to learn anything on this topic from Paul is another matter, which needs no discussion. With regard to the translation of the 'Son of God' in the text, and Professor Giles' footnote, it may be conceded that in point of time the Chinese have

priority of claim, etc. This need not be argued. It is only to be regretted that the Doctor's usually fine literary instinct is lacking in this case. Further there are a few words not very happily chosen. *Exhausted*, line 20, page 20: *Dignities of God*, line 3, page 48: *An outside and a lining*, line 14, page 70: *Degrades*, line 7, page 72: *Plain*, line 9, page 175: The terminology in the essay on page 113 might well have been reconsidered in this new edition.

This is an *edition de luxe* and the Publishers, Messrs. Kelly and Walsh, Ltd., deserve high praise for the manner in which they have executed the work. The price is Ten dollars.

M.

A Short History of Shanghai. By J. D. Clark. Published by the Shanghai Mercury.

Reprinted from the "*Shanghai Mercury*" and first given as a Jubilee review from 1843 to 1893, this book presents a very interesting and useful survey of the main facts, in just such a form as is most handy for the casual reader. Those who have floundered in the exhaustive, and somewhat tedious, History prepared by the Shanghai Municipal Council, will turn with relief to this succinct account of the things one really wants to know about the early days of the Settlement, and of its growth to the city of the present. There are several references to the R.A.S. and one of these tells of the time when our *Journal* contained "solid and almost indigestible mental food" which it was feared was "but caviare to the general public"!

The story of the International Settlement has been brought down to 1920 by a process of condensation of the outstanding events of each year. There are some interesting illustrations, the most striking being comparisons of the Bund's appearance in 1849 and seventy years later.

I. M.

An Exercise Book of the Geography of China. By E. W. Sawdon, B.Sc. (MacMillan & Co.).

This is an up-to-date work on which much care has been bestowed, by one of our fellow-members. It contains a large number of outline maps which the student is expected to fill in with particulars of Relief, Communications, Temperature and Climate, Minerals, Vegetables, etc. The exercises set for each lesson are such as are calculated to draw out the points which students should know. Each lesson has ample space for notes in answer to useful questions given. It is a valuable exercise book for schools where instruction is given in the English language. A similar book in Chinese has been in use for a few years past.

I. M.

The Lingnaam Agricultural Review. Published by the College of Agriculture, Canton.

This is the first number of a Magazine to be issued by the Canton Christian College. It is well got up: print, illustration and matter are all good. It contains scientific lessons in Agriculture, and Sericulture: descriptions of the Buffalo and travel in Hainan and Hookworm Investigations. Thus there is variety in the articles and it will command readers if subsequent numbers will be equal to this.

Carte De La Province de Kiang-sou. Au 200.00e. 1ère Feuille (Chang-hai-Wou-hsieh). Par Le P. Henry Dugout, S.J. Chang-Hai Imprimerie De La Mission Catholique, 1922.

This Carte forms No. 54 of the Variétés Sinologiques. It is fully up to the standard of that well-known series. The map is beautifully done, and the author gives a useful introduction. We commend it most highly to all travellers; and even those who do not travel. It will give them a most clear idea of the place of Shanghai in the surrounding country. That is a thing that all should know but it can't be done without a map.

Keng Chih T'u. Illustrations of Husbandry and Weaving. Printed and Published in Tokyo by the 東陽堂

This is a reproduction by a Japanese House of the well-known and classic portfolio on the subject, good editions of which are rare, but much sought after by foreigners. This new edition is well executed and will supply a need.

Melanges D'histoire et de Geographie Orientales. Tome 111. Henri Cordier, Membre de l'Institut, etc. Paris: Librairie Orientale et Americaine. Jean Maisonneuve and Fils: Editeurs.

It is always a delight to handle new books in French appearing as they often do in paper covers. This comparatively large volume of 368 pages is no exception to the rule. The paper is smooth and white without being over heavy. The type is good and the printing clear. We congratulate the Editeurs on their part of the work. The price is sixty francs which was possibly determined by the limited public that would call for the book.

The compiler and the editor is M. Henri Cordier, whose hands are always busy and whose brain is ever active in the making of books. Last year we reviewed his lengthy history of China. This year we have this book before us. M. Cordier has been browsing in the Archives of the Foreign Office and other repositories where letters and documents of the past are stored for reference. Such

safe places no doubt preserve much that is important and many things that are curious but for the most part they never see the light of day and the only eye that sees them is the official eye, which may have the need to consult these archives for facts bearing on some diplomatic point. Undoubtedly hidden away awaiting the hand of the historian and the enquirer are many things relating to politics and to individuals which are of surpassing interest and of historical value. Idiosyncrasies of persons and difficulties of office are on record; the triumphs and defeats of the diplomats: the successes and disappointments of human lives and a variety of other matters would form a romantic chapter of the history of men and nations.

M. Cordier in this volume has brought out many matters relating to oriental history and geography. It is well they should be made public. Whilst most of the volume is made up of correspondence and events which concern France for the most part, yet there are other things of considerable interest to other nations as well. In fact one of the Chapters is entitled, 'La France et l'Angleterre en Indo-Chine et en Chine sous le Premier Empire.' The volume opens with a chapter on La Mission De M. Le Chevalier D'Entrecasteaux à Canton, en 1787. We have an account of the voyage and references to French interests in many parts of the globe. One of the chief objects of The Mission was to settle the question of the French Consulate at Canton: and, incidentally, much light is thrown on the condition of French merchants and other residents in those parts. There are interesting letters inserted showing the life of the Consuls and others. The lot of most of them was not very happy, living as they did in those early days when comforts were not plentiful and the environment unfriendly. When the Mission arrived in Canton, the French community was in a disorganized condition and it was impossible for M. d'Entrecasteaux, in the course of a few months, to bring a measure of prestige to it, which it lacked. 'De Guignes lived in Macao without a house and without money.' 'Vieillard, the Vice-Consul was ill or said he was ill,' and sent in a letter asking that he should be recalled. The letter, written on the 5th of January 1785, begins thus, 'My health is considerably undermined by a continuous residence in this broiling climate, and it will not do for me to prolong my stay much longer lest it be totally ruined: further family affairs also demand my presence in Europe I feel that your Excellency will grant my appeal since you see how I am situated.' And he suggests a fit man as successor to hold office. Those were hard days for officials. Trains and steamers are making things easier for them to-day.

We are told that Samuel Shaw was the first American Consul in Canton. We shall find here some information which may be added to the information supplied in the *Encyclopædia Sinica*. We are told that the first boat left New York on the 22nd February 1784:—The *Empress*

of China commanded by John Green. So the Canadian Service of Empresses was long preceded by the one indicated. The Consul and the ship were warmly welcomed by the French in Canton and a letter from Thomas Jefferson thanking the French Minister for Foreign Affairs for this friendly spirit, is on record in the archives.

We just mention these incidents to show the nature of the work, and, as giving an indication how it touches the people not only of France but of America, Great Britain, Portugal and other nationalities.

M. Cordier is to be heartily congratulated on the addition of this volume to the series, making the third. It should be mentioned that the fourth is in course of preparation.

Goh or Wei Ch'i. A Handbook of the Game and full instructions for Play. By Horace F. Cheshire, B.Sc. Lecturer to the Japan Society, etc.

Chinese chess as the Wei Ch'i is called is becoming increasingly popular. Those who understand the game and can play it aver that it is more profound than the usual game played in the Occident. In fact there are two forms of chess in China, one the *wei ch'i* and the other the *hsiang ch'i*: the former being the more difficult and generally the pastime of the brainy scholar. It is played both by Chinese and Japanese and is popular in both countries. Goh is the Japanese name. Professor Komatsubara says that, 'the game is treated in Japan as of the greatest importance and plays a considerable part in the mental training of the people.' This old game was invented by the ancient emperor Yao for the instruction of his son. One more proof that the sages of China are renowned not by reason of distant years alone but that they were really men of brains and virtue. In this book twenty-five diagrams and plates, sixteen illustrative games are given, and positions and problems are discussed. The London Agents are, Frank Hollings, 7 Great Turnstile, Holborn.

La Religion des Chinois. By Marcel Granet, Lecturer at Sorbonne, and Professor at the School of Higher Learning. Messrs. Gauthier-Villars et Cie., Editors, 1922.

This work is one of a series of "Knowledge and Civilisation," a collection of synthetical outlines of Human Knowledge, published under the direction of Maurice Solovine, who writes the Advertisement. The Preface is by the author.

The book treats of the Religion of the Chinese. The first chapter deals, in four divisions, with the religion of the peasant class. These divisions are (1) Rural Life, (2) Sacred places, and peasant

fêtes, (3) Ancient Beliefs, and (4) Popular Mythology, and folklore. The author discusses the relation of rural domestic life to religion, of which he probes the sources. He purposely omits reference to some of the imported religions, such as Manicheism, Nestorianism, and Mahometanism, and confines his attention to the three chief religions. He discusses at length the Yin and the Yang principles, with their influence on rural life, and particularly notices the belief in Earth, as the fecund mother. As the substance of the body emerges from the earth, so the body must return to its natal element; and this explains the reason why the Chinese bring back the remains of their dead to the natal spot, that they may return, with all their substance, and principle, to their native element, that the principle of fecundity may go on. He points out that rain is the essential to harvest, and that the dragon of the water supplies mounted to the skies after the dead season, to bring down rain. It was for this reason that his movements were imitated by those in whom the fecund principle was most marked—the young—at the dragon fêtes, where they would go through the movements and contortions of his supposed progress.

The second chapter deals with the system of feudal religion, in five sections, which treat of (1), The Noble Life, (2) The Worship of Heaven, (3) Agrarian worship, (4) The worship of Ancestors, and (5) Mythology. He opens this chapter with the statement that, although we have no means of knowing at what time towns in China came into existence, yet what constitutes a town in principle is the residence of a lord and his vassals. "There is no lord without a town: and no town without a lord." The vassals of the lord he terms nobles, who look upon the peasant class as inferior to themselves. They collect together and form the Virtue of their chief, his Glory.

From the system of Feudal Religion emerged that which is called the Official Religion, which began with the Chinese Empire. The literati built up a religious system, which was adopted, with its ritual, by the monarch. Ritual gave rise to Prestige, a Virtue, which acquired a religious value. "The very fact of being surrounded by Counsellors was a Virtue, which immediately resulted in Prestige, and success." Confucius co-ordinated what generations had transmitted. Order was supreme. The Principal of Order was an object of worship. The great Confucian Virtue was Sincerity to the Principal of Order, which necessitated a minute correctness of detail in Gesture, and Ritual, by which the individual collaborated with the Universal Order. This adhesion could not be absolute, save in him who had sufficient culture to penetrate the nature of things. There is in the teachings of Confucius a sociological sense, and a positive spirit, which animated his disciples, when they defended the national institutions. Thanks to this, the author says, civilisation, and the Chinese nation, were not ruined by Buddhism, while Chris-

tianity ruined the Græco-Roman world. The author doubtless dissociates Roman Catholicism from Christianity, but it is needless to remark how much we are at variance with this last statement of his. He goes on to say that the Chinese literati were able to save the State, because, on the invitation of their Master, they had penetrated the Nature of the places which, in their country, united men in Society.

The foregoing remarks are made under the division, *Literati*, in the third chapter. The remaining divisions of the chapter are two, (1) *The Metaphysical and Moral Orthodoxes*, and (2) *Worship, and Beliefs*. Under the former division the author says, "In its moral part it (the official religion) is mostly homogeneous, and derives nutrition from the literati. The metaphysical part is made up of elements more incongruous. The official doctrines result from a concurrence of two concurrent influences. These are the thinkers of the Confucian school, and the thinkers of the Taoist school. It would be vain to wish to determine in detail the part played by the two influences. A number of elements are, without doubt, Taoist in origin, but the order and the spirit are Confucian."

Here follows a chapter on Taoism and Buddhism. Naturally they are not exhaustively treated in such a short space.

The book ends with a chapter on Religious Sentiment in Modern China. To this we turn with some interest, and this is the substance of what we cull from it. "Confucius never is in the place of honour. At the centre is Lao-dze, or Buddha." This is a sign, he says, that the image is of Taoist, or Buddhistic fabrication. Each of the two non-official religions agrees to tolerate the other, on condition of obtaining the best place, and to obtain the advantage of a rapprochement with the orthodox doctrine. In fact, he says, the formula that the "Three religions are one" goes to show an indifference to all forms of dogma. While his statements may be true as regards the peasant masses, and labouring classes, it cannot be regarded as accurate in relation to the class which really represents China, the literati, officials, and literate merchants. He mentions an incident at Peking. In a model prison there, in 1912, there was a conference hall. Behind the chair of the teacher were five images. Christ, Lao-dze, Confucius, John Howard, and Mahomet. He says that the absence of Buddha need not be regarded with too much importance, and the presence of Howard with still less.

He says further, "If the more or less explicit adhesion of individuals to a doctrine, and the greater or less respect for a clergy defined religion, it would be equally false to say that the Chinese practised two or three religions, or that they had only one. In fact there do not exist in China any beliefs nearly defined except the beliefs relative to ancestors, and if any one deserves the title of priest it is a layman, the father of the family. Neither dogma

nor clergy preside in the religious life of the Chinese. It consists in a crowd of minor practices. They are religious practices, because they are obligatory, but it is difficult to say what degree of efficacy anyone attaches to each of them." "It may be said, altogether, that the system of the Chinese practices is not a collection of superstitious rules, each being deliberately employed to obtain a particular advantage. They form a body of secular conventions the observance of which frees the life from indefinite risks." "When all is marvellous nothing is miraculous. The Chinese have no more need of a religion of miracles, than they have the disposition to be astonished at miracles of science." While we have read the author's statements of why the Chinese have not this trait of being "astonished" at such miracles, partly because it would lead them into sympathies, or acts, which would unbalance them from harmony with the Supreme Order of the Universe, and partly because they employ those who are able to perform whatever they may have heard of and wish to have, so making science and skill a thing within their reach, yet we cannot commend the trait, which, we think has its fundamental origin in ignorance. It is as much a part of knowledge to know when to be astonished as it is to know the thing itself, and we cannot praise the "dejâ-vu" attitude adopted when looking at new and great marvels. For the same reason we are of the opinion that the same attitude must be abandoned in the religious world, where no nation can reject a miracle religion to its advantage. If the marvels of man create awe, and demand "astonishment," how poor is the soul of one who is so filled with his own rites as to reject wonder at the miracles of Him who created the Order which he makes his religion! If the Universal Order is the object of his attainment, and veneration, it necessarily admits a miracle in its creation. Otherwise that would detract from its Virtue, and greatness.

The book closes with a reference to Roman-Catholicism.

The work shows an intimate acquaintance with the system of Chinese life, and worship. It is not, by any means, a complete discussion of the subject, but is full of interest. It would repay perusal by those interested in the subject, and would be of benefit to all who desire a closer acquaintance with the root principles of Chinese Religions. Probably the Yin and Yang principles are best treated, and are dealt with most interestingly.

C. A. J.

Chinese Mettle. Written and illustrated by E. G. Kemp, F.R.S.G.S.
Hodder & Stoughton, Ltd. London, 1921, pp. 227.

Miss Kemp has provided an interesting book of travel. She visited China, journeyed into Shansi and back; then progressed to

Shanghai and down the coast to Hong Kong; then on to Haiphong, and by rail to Yunnanfu; thence by chair and boat through Yunnan, Kweichow, and Hunan to Hankow. Then again to Shanghai, and down the coast stopping at Wenchow, Foochow, Amoy, Swatow and Canton. In all a trip that required several months.

Of course much was seen of Mission work, and the author gives much space to a description of it. She is always clear and detailed, and though more of an artist with pencil and brush than with her pen, she gives a vivid moving picture which is as true to life as such a snap-shot can be. There is an attractive account of General Feng, and some studies of aboriginal tribes that are worth reading. Miss Kemp is an ardent patriot, and American methods in mission work come in for some sharp criticism: it seems to be only the Briton who can do no wrong, unless it be in his failure to supply all the funds and mission recruits needed. With the young students and with Chinese womanhood the author is in keen sympathy, and to them she devotes much description and discussion. But this by no means exhausts the list of her interests. She is an artist, and the book is enriched with illustrations, many of them in color, and all made on the spot. She is a botanist, and tells in detail of the wild flower life in these parts that are almost unknown to Westerners. We also learn something of the bird-life. Anthropology, politics, education, landscape, science, architecture, sinology, missions, all is grist that comes to her mill, and all are touched on, with greater or less thoroughness, as the reader is carried forward on the full tide of a flowing account, and finds himself fairly transformed into the writer's travel companion, so clear and vivid is the tale.

There are a number of minor slips as to matters of fact (as, that Foochow was opened to foreign trade in 1861) which should be corrected in another edition.

H. K. W.

Demonism Verified and Analyzed. By Rev. Hugh W. White, D.D.
The Mission Book Co. Shanghai, 1922, Illustrated, pp. v-155-vi.

Dr. White has been a mission worker in northern Kiangsu for nearly thirty years, and curiously enough, it is just thirty years since Dr. Nevius' work entitled, "Demon Possession and Allied Themes" appeared. The former work was much bulkier than the present one, but there is much similarity in the methods pursued by the two men in presenting the subject. The differences, however, are important: Dr. White spares us long and learned quotations from European authors to prove that learned men have considered demonism to be a fact, and confines himself more closely to the presentation of facts that have come under his direct notice, or the notice of trustworthy witnesses, in China. In the second place, Dr. White offers his

facts and his deductions "independent of the question of revelation," though without in any way concealing his conviction that the facts agree with "revelation," and that the interpretation of them is assisted by it. Stated in such an open and scientific fashion, we can judge them without bias, and without rousing any *odium theologicum*. Dr. White has evidently made a careful study of insanity, in western text-books, and has consulted noted American nerve pathologists. He seems to have left no stone unturned in an honest effort to get all the light possible. His conclusions will therefore command respect, even when we do not agree with them.

H. K. W.

Central and Local Finance in China. By Chuan Shih Li. New York Columbia University 1922.

We have had occasion to review several books in the past belonging to the series, 'Studies in History, Economics and Public Law,' issued by the Columbia University, and they have all been favourably received. The one under review is no whit behind those published in the past. It is a pleasure to welcome such a valuable book as this before us. It contains most valuable information on the subjects under treatment. Not only have we theories, principles presented in an orderly fashion, but the pertinent statistics are so full and so clearly arranged that the volume becomes a compendium of reference which makes it most easy for consultation. This is a work that all students of Chinese history would do well to keep near them. It opens with a description of the different grades of government in China: which is followed by a review of the relations between the various units of Chinese polity, and the attempt made to separate between local and national finances. Then follows a brief outline of the systems of national finance in leading countries, from which this country may derive guidance and help. This leads up to the author's views as to what ought to be some fundamental recommendations for the politico-fiscal readjustments between the Central, the Provincial and the Local Governments in China. The last chapter treats of the fiscal relations of the leased territories and the foreign settlements showing the fiscal bondage imposed on China by the various treaties. Each subject is treated comprehensively and fully. This book should lead the statesmen of China to consider the present anomalous state of the country's finances and to bring about a speedy change. The existing relations between the Central and the Provincial Governments is most unsatisfactory and unworthy of the country. The author is not without hope of an eventual readjustment which will place China in the front rank of the economically successful countries of the world.

A few misprints should be corrected such as *Tao-yun* for *Tao-yin* (p. 43) *Ignominious* for *ignominious* (p. 79). An omission of *as* after *inasmuch* (p. 67) and some words after *undercurrent* (p. 69) would improve the sentence. A reference to *Yi* in *Chung Yi Yuan* should also be noticed. Possibly at one time that was the romanized form. But *i* is much better, and *Yi* should be left for the sound of the *Ju sheng*.

M.

The China Journal of Science and Arts. Edited by Arthur De C. Sowerby and John C. Ferguson.

We give a cordial welcome to this new Journal of which there are three numbers before us. It is not long since we had to regret the suspension of the New China Review which lapsed on the lamented death of the Editor. Whilst the one before us will in no sense supply the loss, nevertheless the appearance of the China Journal of Science and Arts will meet a distinct need. In recent years much investigation has been carried on in the field of science by talented men who have come to fill positions in the Universities and other departments, and the need for a magazine to express the results of their work has long been felt. This is shown by the great number of articles on modern science that have appeared in our own Journal, and in a sense we are glad to see a magazine devoted to these particular studies which will allow our own to devote its pages more especially to purely Chinese matters.

The Journal under review "is the outcome of a movement set on foot to form a Biological Society with a periodical of its own." It also becomes the official organ of "The China Society of Science and Arts" which is being organized. Other Societies will also avail themselves of its pages for a record of their proceedings. We congratulate Mr. Sowerby on the very successful initiation of this venture, and hope that he will be amply supported by the public, so that the magazine will become a commercial success as it will be a medium for setting forth much valuable study.

The contents of the first three numbers are full of variety. It would be tedious to recapitulate or even to mention the different themes that are presented to readers and students. We need only say that authoritative articles are given covering many fields and that those who are only interested in old Chinese art and learning, or in modern science and medicine will find ample material for meditation. The naturalist will not be disappointed as he turns the pages of these magazines, nor will the industrialist and the social worker peruse it in vain.

We heartily congratulate all concerned in the initiation and the production of this valuable contribution which if adequately supported is destined to be the avenue of much information concerning things Chinese.

Sound and Symbol in Chinese. By Bernhard Kalgren, Fil. Dr.
London, Oxford University Press.

The handling of words has been a favourite theme with critics of literature from the dawn of language to the present time. One of the earliest names, and the most renowned, in Chinese history is Hsu Shen, the author of the *Shuo Wen* who wrote on the characters. His most noted successor in modern times is Lo Chen-yü, who has written most valuable treatises on the character and who is happily still with us. From early times it has been shown that the secret of style lies not so much in words themselves as in the placing of them. Readers of the life of the poet Wordsworth will remember how much he makes of this, and the controversies he maintained in defending the use of simple and common words in poetry. Great and effective poetry depends on the arrangement of common words in proper rime and metre. With regard to the Chinese language, Marshman's golden rule occurs to the mind that position determines the value of a word in a sentence. Position and arrangement, then, are fundamental elements in the structure of all languages. Professor Kalgren has exhibited these two points in the fifth chapter of the book under review. The subject of this chapter is "How does China construct its sentences? How are the words combined to express thought?" He says that the "fixed monosyllabic character of the language must have a paramount influence in determining the structure of the sentence." In the Indo-European languages inflexion does much to help the hearer to determine the value of the word and find his way in a normal sentence. As inflexion and case-endings have a proneness to disappear from these languages so they tend to become more and more like Chinese. And the question arises whether the Chinese was at any time an inflected language. This has been suggested by others and the author of this manual seems to support the theory. It is by no means proved. We are inclined to doubt it. For one thing primitive man used simple words to express his thoughts, adding separate words as they were needed to mark the person and the times and the conditions. All modifications were done by separate words. As we have and know the state of the language from very early times it should be expected that traces of inflexion would be found more than the flimsy proofs that are caught at now. The existence of tones so far from being a suggestion of being the remains of inflexions we should be rather inclined to regard them as an indication of the absence of terminal endings and inflexions.

How Chinese sentence structure works out in practice is shown by a piece of prose. We question the utility of this. We should have preferred if Mr. Kalgren had discussed whether the colloquial of to-day was in any respect similar to the ancient language of the Book of Histories or the Annals. This is held by some.

The structure of sentences implies the study of words: and this is done in the preliminary chapters of the book. Students will find much valuable help from a perusal of these. We very cordially commend the work to all students of Chinese.

Five Hundred Proverbs. Compiled by Captain A. J. Brace, F.R.G.S.

These proverbs are commonly used in West China. In Vol. L of the JOURNAL we reviewed the 'Sayings of the Mongols' as seen in their proverbs. Now we have 'sayings' from quite another quarter of the empire. Captain Brace has divided his compilation under sixteen heads, beginning with 'Moral Teaching' and ending with the 'Miscellaneous.' Most departments of life are included. These are very clearly arranged and printed in good type. The Chinese text is given and a translation. In many cases corresponding proverbs in English are given. Under No. 40 we think that Milton's lines 'The heart is its own place And of itself can make a heaven of hell a hell of heaven' would even be more apposite than the comparative instance quoted. We question whether the Chinese version of No. 2 is correctly given. Usually the proverb runs *Shun t'ien chó ts'un, Nieh t'ien chó wang* (順天者存, 逆天者亡). Which means *Those who follow Heaven abide, those who disobey Heaven die*. Some improvements might be made in some of the present translations. For example No. 11 is translated, 'Instead of blaming others we should blame ourselves. Instead of forgiving ourselves, we should forgive others.' Would it not be truer to translate the proverb in this way: 'Blame yourself with the same mind as you blame others. Forgive others with the spirit you would forgive yourself.' It is a nice turn of the Chinese language that demands some such translation.

A new worker in the language is always welcome and we are glad to see the results of Captain Brace's work put into this volume. We shall better appreciate the views of the people of Western China on life and men from having this work.

It is published by the Canadian Methodist Mission Press, Chengtu, which has done its work well. The price is 50 cents, which is quite cheap.

Dschung Kuei, Bezwingen der Teufel. A popular ancient Chinese book translated for the first time by Prof. Dr. du Bois Raymond. (Kiepenhauer, Potsdam).

Of course, like all right-minded people, you usually read the preface of a book *last* (if you have not by then forgotten it); but do not follow that excellent rule in this case—even though in this case

the preface is modestly tucked into an appendix, and requires some hunting for. For to start in at p. 1 of "Dschung Kuei" is like plunging in at the deep end when a poor swimmer—you had better go round to the steps and make sure of your footing, for there is surely little virtue in floundering, and it only takes away your breath—which is exactly what happens if in the case of this book you begin at the beginning. In the preface at the back there is an extremely interesting account of how Professor Du Bois Reymond came to make this translation, and what this entertaining volume is about. We learn that, though the real name of the author and the exact time of publication is unknown, yet it is a most vivid picture of the author's times. We learn that the fictitious Dschung Kuei was a kind of Chinese Don Quixote who "rode abroad redressing human wrongs" by the simple rule of "Off with his head!"—his victims being the devils of the title. We see that, whatever we may think of anonymity in our day, it was probably an absolute necessity for our author, seeing that his "devils" were most likely the leading men of his own *entourage*—else he would have suffered at a very early stage of his career the punishment he was so fond of inflicting; only it is a pity he was so successfully nameless that we still do not know for certain who he was.

Dschung Kuei was early provided with a list of "Wanted's", and found he had undertaken a harder task than he had expected, for he says: "I should not have thought there were so many devils in the world." To judge from their names, they were an entertaining crowd: "The Swindling Devil," "The Cheeky Devil," "The Dirt Devil," (our heart rather goes out to the simply named "Poor Devil," who sounds familiar), and so on,—ending up with "Goggle-eyed Foolishness, the Great Ruler," who seems to be called "Goggle-fool" for short, (but always with "Great Ruler" added).

It seems to have been Dschung Kuei's cheerful task to go round beating up and slaying these creatures, and the ten chapters of this work are an account of his exploits. All sorts go to make up the matter: you pass from delicate verse on one page to the coarsest force on the next; you feel bewildered by the piled-up crazy fantasies, and are then brought to earth with a bump by some piece of shrewd, every-day wisdom. (Thus, "A sad person had better not talk with a sad person"; "If I keep money, I can't use it; if I use it, I can't keep it"). The Inquisitive Devil and the Sluggish Devil are put right by being cut in halves, and a half of each being joined together; it is gratifying to know they said "Thank you" for this kind act.

The reader ought to know that the numerous asterisks in the text refer to the list of explanations at the end of the volume; these are in *alphabetical* order, and under two categories: proper names, and obscure expressions. Besides a misprint ("Dummklotz" on p. 232),

I can find only two things which I should have liked different: that is, a figure on each page giving the number of the particular chapter would have been an enormous help in turning up any special passage; and a list with the chapter-headings at the beginning or the end of the book would have also been interesting, (though not so essential as I venture to consider the figures on each page). The seven Chinese pictures add greatly to the interest of the whole book.

M. C.

NOTES AND QUERIES.

Miss Elizabeth Keith held an Exhibition of Colour Prints, on December 4th and 5th, 1922, under the auspices of the *N.C.B.R.A.S.* in the Society's Lecture Hall. These prints, executed by the Japanese methods of Wood Blocks cut from the original sketch, comprised scenes of Korea, China and Japan, and were of great interest.

The artist shows a keen feeling for Oriental scenes, and figures which she interprets with rare skill.

Especially valuable, as records of a passing civilization, were the prints dealing with Korean subjects. After the Exhibition, Miss Keith presented a folio of these to the *N.C.B.R.A.S.*, the value being enhanced by notes to each written by that great authority on Korean Subjects—Dr. Gale of Seoul. In addition to the prints presented by Miss Keith, the Society acquired one by purchase, *i.e.* A Korean Scholar; and one as a gift from Mr. R. D. Abraham, "A Game of Chess." The folio containing these pictures is on view in the Library and should prove a source of great interest to Members of the Society.

It is often a matter of enquiry why the word for *hsing* (姓) surname, has the woman radical. The reason seems to be that it is a remnant of earliest conditions, when the wife dwelt in her mother's house, and descent was counted only through women. Thus in the word *hsing* we have enshrined a history of primitive life.

In primitive times *blood-feud* was restricted in China as in all other tribes. When matriarchate was in vogue only those related to the mother were involved. When patriarchate was in force only those on the father's side were implicated.

The cult of the serpent is very ancient and general. It is respected among many peoples who do not worship it. Some regard it as the incarnation of an ancestor, and the souls of the dead are said to take up their abode in the serpent. So some people refuse to eat the serpent. In some parts of China it is worshipped, more

particularly in the North. In Canton one species is used in great feasts. To have it is a great honour, more highly esteemed than shark's fins. But they must be cooked in pairs or in threes, never singly.

In the *Encyclopaedia of Ethics and Religion* we read that "In common with many other nations, the Egyptians believed in the magical power of images of gods and men. These images, made of wax, and smuggled into the house of the person to be injured, were believed to 'cripple the hand of man.' The standard instance occurs in the trial of certain conspirators against Rameses III, where it was proved that the 'superintendent of the cows' had taken a magical book from the Pharaoh's images, and introduced them into the palace for the purpose of injuring Rameses. This belief plainly comes down from a very early period, as a waxen crocodile is used to punish a criminal in the earliest of Egyptian folk-tales, whose action is supposed to take place in the time of the third dynasty."

The Chinese too have some such belief. They made little Mannikins of flour, dip them and fry them in oil. They are given to the object of dislike and hatred, who after unconsciously eating these suffers from eruption of the skin.

It is a general belief of the superstitious in ancient times that images had magical powers.

The Rev. A. C. Moule was invited by the Society to represent it at the Congress of Orientalists held in Paris in July 1922. Mr. Moule writes on his visit, "I was unable to be present at the opening reception at the Musée Guimet on the 10th July, but attended all the other meetings and receptions, beginning with the formal seance at the Sorbonne on July 11th, when the President of the Republic and the Minister of Public Instruction were present and spoke. Other speeches on that occasion were by M. Senart, the President of the Société Asiatique and by four of the foreign delegates including Mr. F. W. Thomas who represented the Royal Asiatic Society and the Indian Government. It was interesting to a Chinese student to notice that the only thing in M. Senart's speech of considerable length which was applauded was an allusion to the late Professor Chevannes. As far as I could discover the only representative of Chinese studies among the foreign delegates were Sir E. Denison Ross and myself, while Paris alone contributed, from Professors of Chinese, Cordier, Vissière, Maspero, and Pelliot and the Chinese lecturer, Mr. Chu Chia-chien. Of the five uniforms of the Academy which I counted on the platform that afternoon two (those worn by Cordier and Pelliot) were a compliment to the importance of China. It was pleasant (to me at least) to reflect that the four distinguished men

I have named have studied Chinese for its literary, linguistic, historical, and antiquarian rather than for its political and commercial value: but it was not pleasant to reflect that, if the Asiatic Society had not given their gold medal to Professor Giles only the week before, it would have been hard to think of one academic or state recognition of sinology conferred in England. Other brilliant and delightful occasions followed, ending with a dinner at which the guests were received by MM. Senart and Cordier.

Other branches of Oriental study in England sent strong representatives. And America was well represented not wholly by Orientalists. I am most grateful to the Society for having given me the opportunity of being present."

ADDITIONS TO THE LIBRARY.

JULY 1922—JUNE 1923.

(P)—Indicates Books presented.

		<i>Authors, etc.</i>
070—P 27	The Journalism of China.	<i>Patterson, D. D.</i> (P)
133.4—B 63	Dschung Kuei, Bezwingen der Teufel.	<i>Cl. du Bois-Reymond,</i> <i>M. D.</i> (P)
181—B 83	The Philosophy of Human Nature by Chu Hsi.	<i>Bruce, J. P.</i> (P)
235—W 58	Demonism Verified and Analyzed.	<i>White, H. W.</i> (P)
275.1—Sta 1	The Christian Occupation of China.	<i>Stauffer, M. T.</i>
294.1—El 3	Hinduism and Buddhism, 3 vols.	<i>Elliot, C. Sir</i> (P)
297—An 1	Die Person Muhammeds.	<i>André, Tor</i> (P)
297—H 86	Notes on Muhammadanism being Outlines of the Religious System of Islam.	<i>Hughes, T. P.</i>
297—N 98	Kleinere Schriften des Ibn Al-'Arabi.	<i>Nyberg, H. S.</i> (P)
299.51—G 75	La Religion des Chinois.	<i>Garnet, M.</i> (P)
336.51—L 62	Central and Local Finance in China.	<i>Li Chuan Shih</i> (P)
394.3—C 41	Goh, or Wei Chi, a Handbook of the Game and full instructions for Play.	<i>Cheshire, H. F.</i> (P)
495.1—K 12.1	Sound and Symbol in Chinese.	
526.99—H 34.0	Report on the Hydrography of the Whangpoo, 1918.	<i>Karlqren, B.</i> (P)
526.99—H 34.12	Geology of the Yangtse Estuary.	<i>Heidenstam, H. von</i> (P)
526.99—H 34.13	Hydrological Data for the Yangtse Estuary up to 1918.	" " " (P)
526.99—H 34.14	The Port of Shanghai.	" " " (P)
526.99—H 34.15	The Improvement of the Huangpu River 1918.	" " " (P)
526.99—H 34.16	The Hydrology of the Hangchow Bay.	" " " (P)
526.99—H 34.17	Report on Soil and Sub-soil.	" " " (P)
526.99—H 34.18	Report on Physical Properties of Soil.	" " " (P)
526.99—H 34.19	Report on Various Tests and Mud Friction Test.	" " " (P)
526.99—H 34.110	Report on Pile Tests.	" " " (P)
526.99—H 34.111	Report on Wharf and Pier Design.	" " " (P)
526.99—H 34.112	Report on the Future Development of the Shanghai Harbour 1918.	" " " (P)
526.99—H 34.113	1917 Memorandum on a "Port de Vitesse."	" " " (P)
526.99—H 34.114	Project for the continued Regulation of the Whangpoo 1912.	" " " (P)
526.99—H 34.115	Preliminary Project for the Regulation of the Soochow Creek 1919.	" " " (P)

		<i>Authors, etc.</i>	
526.99—H 34.116	Report by Committee of Consulting Engineers, Shanghai Harbour Investigation. Maps : (1) Lower Whangpoo and Woosung Anchorage.	<i>Heidenstam, H. von</i>	(P)
	(2) Whangpoo from Seven Mile Reach to Black Point.	" " "	(P)
	(3) General Map.	" " "	(P)
555.51—Ch 1	The Geological Survey of China, Bulletin.	" " "	(P)
555.51—Ch 1.1	The Geological Survey of China, Special Report.	" " "	(P)
555.51—Ch 1.11	The Geological Survey of China, Memoirs.		(P)
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NORTH-CHINA BRANCH OF THE ROYAL ASIATIC SOCIETY

LIST OF MEMBERS, 1923

Members changing address are earnestly requested to inform
the Secretary at once.

Name	Address	Year of Election
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HONORARY MEMBERS.

Ayscough, Mrs. F.	20 Gordon Road, Shanghai	1906
Cordier, Prof. Henri	Ecolo speciale des Languages orientales vivantes, Paris	1886
Ferguson, Dr. John C.	Peking	1896
Fryer, Prof. John	University of California, Berkely, California	1886
Giles, Prof. Herbert Allen	Selwyn Gardens, Cambridge... ..	1880
Hirth, Prof. F.	Columbia University, New York City	1877
Hosie, Sir Alexander	Foreign Office, London	1877
Lanman, Prof. Charles B.	Harvard University, Cambridge, Massachusetts	1908
Lockhart, Sir J. H. Stewart, K.C.M.G.	England	1885
Morse, H. B. LL.D.	Arden, Camberly, England	1888
Parker, Prof. E. H.	18 Gambier Terrace, Liverpool ...	1877
Pelliot, Prof. Paul... ..	38 Rue de Varenne (VII), Paris...	1901
Putnam, Herbert	Library of Congress, Washington	1908
Sampatrao, H. H. the Prince ...	Gaekwar of Baroda, India	1898
Satow, Rt. Hon. Sir E., G.C.M.G.	Beaumont, Ottery St. Mary, Devon	1906
Stanley, Dr. A.	2 Wildwood Road, Hampstead, London, N.W. 11	1905
Warren, Sir Pelham, K.C.M.G. ...	Woodhead & Co., 44 Charing Cross, London	1904
Little, Mrs. Archibald	155 St. James' Court, London ...	1906

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Name	Address	Year of Election
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CORRESPONDING MEMBERS.

Williams, E. T.	Washington	1889
Williams, Prof. F. W.	135 Whitney Avenue, New Haven, Connecticut	1895

MEMBERS.

(The asterisk denotes Life Membership).

*Abraham, R. D.	23 Peking Road, Shanghai	1914
Adams, Rev. A. S.	American Baptist Mission, Chang- ning, Swatow	1923
Adlam, Miss Edith M.	146 Route Pere Robert, Shanghai	1920
Adolph, W. H., PH.D.	Shantung Christian University, Tsinanfu	1917
Albertsen, K.	Telegraph Administration, Peking	1920
Allen, E. L.	Revenue Dept. S.M.C., Shanghai...	1921
Allen, K. E.	Jardine Mathison & Co., Hankow	1922
Alway, Mrs. C.	c/o Butterfield & Swire, Tsingtao	1917
American Women's Club, Literary Dept.	c/o Mrs. H. A. Wilbur, 124 Dix- well Road, Shanghai	1922
Ancell, Rev. B. L.	Am. Church Mission, Yangchow ...	1911
Andersson, Dr. J. G.	Ta Tsao Chang, Peking	1919
Archer, Allan	British Consulate, Chungking	1915
Arlington, L. C.	Chinese Post Office, Peking ...	1917
Arnold, Julean H.	American Legation, Peking ...	1904
Bahnson, J. J.	G. N. Telegraph Co., Shanghai ...	1909
Bahr, P. J.	165A N. Szechuen Road, Shanghai	1909
Bahr, A. W.	Montross Gallery, 599 Fifth Avenue, New York City	1909
Bailey, J. A.	89 Range Road, Shanghai	1920
Baillie, Thos. G. B.Sc.	Elgin Road Public School, Shanghai	1920
Baker, D. C.	Methodist Episcopal Mission, Taian, Shantung	1923
Baldwin, Mrs. J. W.	4 Ezra Road, Shanghai	1920
Barrie, Dr. Howard	Kuling General Hospital, Kuling	1920
Bartlett, W. W.	American School, Shanghai ...	1921
Barton, S., c.m.g.	British Consulate-General, S'hai...	1906
Bates, J. A. E.	3A Yu Yuen Road, Shanghai...	1919
*Bayne, Parker M.	West China Union University, Chengtu	1911
Beale, Mrs. L.	Wesleyan Methodist Missionary Soc., Linyung, Hunan	1922

Name	Address	Year of Election
Beaman, W. F.	Shanghai College, Shanghai	1921
*Beauvais, J.	Consul-General, Maison Duffan, Place Antoine de Moellhon Ville- franche de Rovergue Aveyron, France	1900
Beebe, Dr. R. C.	5 Quinsan Gardens, Shanghai	1889
Belcher, H. B.	Foochow	1917
Beltchenko, A. T.	Russian Consulate, Hankow	1918
Bendixsen, N. P.	G. N. Telegraph Co., Shanghai	1913
*Bessell, F. L.	157 Barker Road, Hongkong	1905
Beytagh, L. M.	Ilbert & Co., Shanghai	1910
Bierens de Haan, D.	33 Duinweg, The Hogur, Holland	1920
Binet, Marcel	Credit foncier d'Extreme-Orient, Tientsin	1920
Birdwood, Christopher	Ilbert & Co., Shanghai	1921
Black, S.	G. N. Telegraph Co., Peking	1910
Blackburn, A. D.	H.B.M.'s Consulate-Gen., S'hai	1917
Blume, W. W.	18 Quinsan Road, Shanghai	1921
Boezi, Dr. Guilo	C. M. Customs, Harbin	1920
Bondfield, Rev. Dr. G. H.	B. and F. Bible Society, Shanghai	1900
Boode, E. P.	17 Museum Road, Shanghai	1920
Borrett, Mrs.		1921
Bos, W.	c/o Mackenzie & Co., 7A Canton Road, Shanghai	1923
Bosworth, Miss S. M.	13 North Szechuen Road, Shanghai	1919
Botham, Rev. Mark E.	C. I. M., Lanchow, Kansu	1921
Bournonville, C. de		
Bowra, C. A. V.	Chinese Maritime Customs, Peking	1920
*Box, Rev. Ernest	Medhurst College, Shanghai	1897
Brace, Capt. A. J.	Y.M.C.A., Chengtu	1897
Brenan, J. F.	British Legation, Peking	1921
Brennerman, Mrs. J. J.	97 Rue Massenet, Shanghai	1922
Brett, Mrs. J. H.	Int. Banking Co., Shanghai	1922
Brisker, M. G.	Lever Bros., The Bund, Hankow	1920
Bristow, H. B.	H. H. Bristow, British Consulate Kiungchow	1921 1897
Bristow, H. H.	British Consulate, Kiungchow	1909
Bristow, J. A.	Standard Oil Co., Shanghai	1914
Brooke, J. T. W.	Davies & Brooke, Shanghai	1915
Browett, Harold	8 Museum Road, Shanghai	1891
*Brown, Sir J. McLeavy, C.M.G.	Chinese Legation, 59 Portland Place, London, W.	1865
Brown, Thomas	La Roque, Sutton, Surrey	1885
*Bruce, Edward B.	80 Wall St., New York, U.S.A.	1918
Bruce, Rev. J. P.	Tsingchowfu, Shantung	1916
Brune, H. Prideaux	British Legation, Peking	1914
Bryant, P. L.	40 Avenue Dubail, Shanghai	1917
*Buckens, Dr. F.	Lung Hai, Chengchow, Honan	1915
*Buma, C. W. A.	28 Rue Galilée, Paris (16e)	1921
Burdick, Miss S. M.	Baptist Mission, West Gate, S'hai	1909
Burkill, A. W.	c/o A. W. Burkill & Sons, Shanghai	1912

LIST OF MEMBERS

Name	Address	Year of Election
Burkill, Mrs. A. W.	c/o A. W. Burkill & Sons, Shanghai	1912
Burnie, C. M. G.	Yangtze Insurance Assn., Ltd., Shanghai	1923
Burns, Mrs.	c/o Am. Trading Co., 319 Avenue Joffre, Shanghai	1916
Butland, C. A.	Asiatic Petroleum Co., Chungking, Szechuan	1920
Caldwell, Rev. H. R.	Yenping Fu, Fukien	1920
Campbell, A. S.	Canton Christian College, Canton	1922
Cardeillac, P.	Russo-Asiatic Bank, Shanghai	1920
Carl, Francis A.	16 Santiao Hutung, Peking	1906
*Carpenter, G. B.	Shewan Tomes & Co., Yunnan Fu	1920
Carter, J. C.	Mactavish & Co., Shanghai	1912
Casati, A.	C. M. Customs, Szemao	1919
Cassels, W. C.	H.B.M. Consulate Gen., Hankow	1921
Caudron, R. M.	C. P. O., Nanchang, Kiangsi	1920
Challoner, Mrs. G. T.	Shanghai	1921
Chase, Dr. Lewis, Ph. D.	Government University, Peking	1923
Chen, W. Hanming	c/o North China Daily News, Shanghai	1923
Chatley, Herbert, D.Sc.	8 Route Francis Garnier, Shanghai	1916
Ch'en Kuo-ch'uan	c/o Wan Chu Garden, Nanking	1913
Chieri, V.	Postal Supply Dept., C.P.O., S'hai	1922
Christiansen, J. P.	G. N. Telegraph Co., Peking	1913
Claiborne, Miss Elizabeth	4 Thibet Road, Shanghai	1903
Clark, John W.	Shanghai	1921
*Clementi, C.	Colonial Secretary's Office, Colombo, Ceylon	1905
Clennell, W. J.	British Consulate, Foochow	1921
Coales, O. R.	British Consulate, Teng Yueh, Yunnan	1906
Cole, Rev. W. B.	M. E. M. Hingwa	1917
Columbia University	New York City, U.S.A.	1921
Cook, Rev. Thos.	Kwan Hsien, Szechuen	1921
Cooper, Miss A. B.	25 Nanking Road, Shanghai	1921
Commijs, A. J.	Custom House, Shanghai	1919
Cornell University Library	Ithaca, New York	1922
Couling, Mrs. S.	5 Shantung Road, Shanghai	1916
Couling, Miss	5 Shantung Road, Shanghai	1922
*Cousland, Dr. P. B.	c/o Presbyterian Mission Press, Shanghai	1908
Craig, A.	The University, Manila	1914
Crofts, Geo.	c/o Geo. Crofts & Co., Tientsin	1921
Crow, C.	21 Whangpoo Road, Shanghai	1913
Cunningham, E. S.	American Consulate-General, S'hai	1922
Cupeli, M.	C.M.C., Lungchow	1918
Danner, Mrs.	Shanghai	1920
Danton, G. H.	Tsing Hua College, Peking	1918

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Name	Address	Year of Election
*Darch, O. W.	c/o A.P.C., Canton	1922
Davey, W. J.	Shanghai Mercury, Shanghai ...	1920
*Davidson, R.	c/o Mrs. Frew, 66 Leamington Terrace, Edinburgh	1914
Davis, Miss Emily	St. Luke's Hospital, Shanghai ...	1921
Davis, Dr. Noel	Municipal Offices, Shanghai ...	1910
Dent, V.	203 Avenue de Roi Albert, S'hai	1912
*Deas, Stuart	Butterfield & Swire, Hankow ...	1919
Denham, Mrs. J. E.	c/o C.P.O., Peking... ..	1919
Dick, L. S.	Collins & Co., Shanghai	1920
Dingle, Edwin J.	Far Eastern Geographical Establishment, Shanghai	1917
Dingle, Lilian M.	Box 323, B. P. O., Shanghai ...	1917
Dodson, Miss S. L.... ..	St. Mary's Hall, Jessfield, S'hai	1917
Dome, Earl	Y.M.C.A., Chengtu	1920
Donald, William H.	23 Tsungpu Hutung : East, Peking	1911
Dorsey, W. Roderick	U.S.A. Consular Service, Florence, Italy	1911
Douglas, Miss L.	10 Woosung Road, Shanghai... ..	1922
Dovey, J. W.	c/o A.P.C., The Bund, Shanghai	1918
Doyle, J. E.	c/o Shanghai Mercantile Printing Co., 9n Kiangse Road, Shanghai	1921
Drago, G. D.	350 Park Avenue, New York ...	1918
*Drake, Noah F.	Fayetteville, Arkansas	1911
*Drew, E. B.	Cambridge, Massachusetts	1882
Du Monceau, Comte L.... ..	Russo-Asiatic Bank, Shanghai ...	1909
Dumon, F.... ..	Ecole Municipal Francaise S'hai...	1910
Duncan, A. McL.	C. M. Customs, Shanghai	1922
Edgar, Rev. J. H.	c/o China Inland Mission, Kwan Hsien, Szechuan	1910
Edmondston, David C.	Hongkong and Shanghai Bank, 9 Grace Church St., London E.C.	1917
Edmunds, Dr. C. K.	Canton	1916
Eliot, Sir Charles, K.C.M.G....	British Embassy, Tokyo	1913
Ely, John A.	St. John's University, Shanghai ...	1917
Ely, Mrs. J. A.	St. John's University, Shanghai ...	1917
Enders, Mrs. Gordon B.	128 Weihaiwei Road, Shanghai ...	1922
Engel, Max. M., C.E.	89 Kuan Yin Sz Hutung, Peking	1911
*Eriksen, A. H.	Telegraph Dept., Ministry of Communications, Peking	1915
Essex Institute, Librarian	Salem, Massachusetts	1906
Evans, Joseph J.	Evans & Sons, 30 North Szechuen Road, Shanghai	1916
Exter, Bertus van, C.E.... ..	c/o E. J. Muller, c.e., 17, Museum Road, Shanghai	1916
Fardel, H. L.	Municipal School for Boys, S'hai	1918
Fautereau-Vassel, Mms. P. de ...		1921
*Fearn, Mrs. J. B.	30 Route Pichon, Shanghai	1911

Name	Address	Year of Election
Ferguson, J. W. H.	Inspectorate General of Customs, Statistical Department, S'hai	1910
Ferguson, T. T. H.	c/o Mrs. H. E. Ferguson, 4 Addison Way, Golders Green, London, N.W. 4	1900
Ferrajolo, Capt. R.	Italian Consulate, Shanghai	1920
Finch, A. B.	c/o "Shanghai Times," Shanghai	1922
Firth, Miss M.	Boone Road Public School, S'hai	1920
Fischer, Emil, S.	Tientsin	1894
Fisk, G. W.	Kailan Mining Co., Tongshan, Chihli	1919
Fitch, George A.	Y.M.C.A., Shanghai	1921
Flemons, Sidney	48, Rue Amiral Bayle, Shanghai...	1917
Fletcher, W. J. B.	Nam Wu College, Canton	1916
Fox, Harry H., C.M.G.	British Legation, Peking	1907
Franck, Rev. G. M.	British & Foreign Bible Society, Chengtu	1922
Fredet, J.	Chambre de Commerce Française, Shanghai	1922
Freeman, Mrs. Z. S.	Chinese-American Bank of Com- merce, Peking	1922
Fryer, George B.	4 Edinburgh Road, Shanghai... ..	1901
Gage, Rev. Brownell	Changsha	1915
Gale, Esson M.	Chinese Salt Rev. Administration, Changchun, Manchuria	1911
*Gamble, Sidney D.	4 Westmoreland Place, Pasadena, California	1922
Gardner, H. G.	c/o Hongkong & Shanghai Bank, 9 Gracechurch St., London, E.C.	1906
Garner, Dr. Emily	Nanking	1911
*Garritt, Rev. J. C.	S.M.C. Chief Sanitation Chemist, Shanghai	1907
Gaunt, Percy	C.M.S., Hangchow	1921
Gaunt, Rev. T. H.	c/o Asiatic Petroleum Co., Ltd., Hangchow	1923
Gearey, Miss G.	c/o Dodwell & Co., Hongkong ...	1922
*Gerken, Chas.	73 Avenue des Champs Elysées, Paris	1921
Getty, Miss Alice	Via Quintino, Salla No. 4, Milano, Italy	1893
Ghisi, E.	12 Weihaiwei Road, Shanghai ...	1915
Gibson, H. E.	C. M. Customs, Ningpo	1918
Gilchrist, Edward	P. & T. Times, Peking	1920
Giles, W. R.	c/o British Cigarette Co., Hankow	1915
Gilliam, J.	American Legation, Peking	1911
Gillis, Captain J. H.	Nanking	1919
Gish, Rev. E. P.	1a Peking Road, Shanghai	1919
Goldring, P. W.	231 Palace Hotel, Shanghai	1920
Goldring, Mrs. P. W.	11 Wayside Road, Shanghai	1916
Grant, J. B.		

Name	Address	Year of Election
Graves, Bp. F. R., D.D.	St. John's University, Shanghai ...	1918
Gray, C. Norman	20 Nanking Road, Shanghai	1919
Green, Paymaster Commr., E. T. M., R.N.	Senior Naval Office, Shanghai ...	1922
Grierson, R. C.	Chinese Maritime Customs, Lung- chingtsun, via Hunchun, Man- churia	1918
*Grodtmann, Johans	Shanghai	1898
Groff, G. W.	Canton Christian College, Canton	1923
Grosbois, Ch., M.A.	Ecole Municipale Française, 247 Avenue Joffre, Shanghai	1922
Grosse, V.	Bureau of Russian Affairs, S'hai	1912
Grunman, G.	3 Route Dollfus, Shanghai	1923
Gull, E. Manico	British Chamber of Commerce, Shanghai	1915
*Gunsberg, Baron G. de	9 Rue Pommere (XVI), Paris ...	1908
Gwynne, T. H.		1913
Gyles, H. A. D. J., Commr. ...	Hongkong	1919
*Hackmann, H.		1903
Hail, Rev. W. J., PH.D.	Yale-in-China, Changsha	1922
*Hall, J. C.	49 Broadhurst Gardens, Hamp- stead, N.W.	1888
Hamilton, A. de C.	c/o The American Consul, Omsk, Siberia	1918
Hammond, Miss Louisa	A.C.M., Wusih	1917
Hampson, Cyril W.	"Shipping and Engineering," S'hai	1920
Hancock, H. T.	Standard Oil Co., Shanghai	1914
Hancox, Lieut. H. R., R.N. ...	British Legation, Peking	1922
Handley-Derry, H. F.	British Consulate, Ningpo	1903
*Harding, H. I.	British Consulate-General, Kashgar	1914
Hardy, Dr. W. M.	Batang, via Atentze, West China...	1912
Harpur, C.	Municipal Offices, Shanghai	1901
Harvey, C. W.	20 Museum Road, Shanghai	1922
Harvey, Rev. E. D.	Yale-in-China, Changsha	1923
Hawkings, W. J.	30 Gordon Road, Shanghai	1920
Hays, Miss Florence C.	St. Johns University, Shanghai...	1922
Heacock, Mrs. H. E.	103 Szechuen Road, Shanghai ...	1921
Healey, Leonard C.	S.M.C. Polytechnic School, S'hai	1913
Heaton-Smith, E. B.	Gibb, Livingston & Co., Shanghai	1922
Heeren, Rev. J. J., PH.D. ...	Shantung Christian University, Tsinan	1915
Heidenstam, H. von	6 Kiukiang Road, Shanghai	1916
Helde, G. G.	Y.M.C.A., Chengtu	1922
Hemingway, B.	Asiatic Petroleum Co., Hangchow	1922
Henke, Frederick G., PH.D. ...	643 William Street, Meadville, Pennsylvania, U.S.A.	1912
Henry, J. M.	Canton Christian College, Canton	1922
Hers, Joseph	Lunghai Railway, Peking	1907
Hickling, N. W.	134 Weihaiwei Road, Shanghai ...	1922
Hicks, Dr. E. P.	Health Dept., S.M.C.	1923

LIST OF MEMBERS

Address	Name	Year of Election
*Hilderbrandt, Adolf	Berlin-Lichterfeld West, Albrechtstr 8A	1907
Hill, Dr. R. A. P.	1 Honan Road, Shanghai	1921
Hiltner, Dr. W. G.	543 Avenue Joffre, Shanghai... ..	1920
Hinckley, F. E., PH.D.	Merchants Exchange Building, San Francisco	1907
*Hippisley, A. E.	Hongkong and Shanghai Bank, London	1876
Hirsch, Rabbi W.	40 Seymour Road, Shanghai... ..	1923
Hodges, Mrs. F. E.	69 Route de Say Zoong, Shanghai	1915
*Hodous, Rev. L.	Kennedy School, Hertford Conn., U.S.A.	1913
Hoettler, A.	6 Siking Road (2nd floor) Shanghai	1910
Holmstrom, J. E.	Peking-Mukden Ry., Chulinho, Fengtien	1922
Houghton, Charles	S.M.C. Health Office, Shanghai	1908
Howell, E. B.	Native Customs, Tientsin	1909
Hudson, Mrs. Alfred J.	Ningpo	1909
Hughes, A. J.	China United Assurance Society, Shanghai	1909
Hughes, E. R.	London Mission, Tingchow, via Amoy	1918
Hughes, W. E.	A.P.C., Zakhkow, Hangchow	1921
Hume, E. H., M.D.	36 Lincoln St. Newhaven, Conn., U.S.A.	1922
Hummel, A. W.	Fenchow, Shansi	1919
Hunter, Miss	Public School for Girls, Shanghai	1920
Huston, J. C.	American Legation, Hankow... ..	1917
Hutson, Rev. J.	c/o China Inland Mission, Chengtu	1914
Hynd, R. R.	Hongkong & Shanghai Bank, S'hai	1913
India Office Library	Whitehall, London, S.W. 1	1922
Irvine, Miss Elizabeth... ..	39 Arsenal Road, St. Catherine's Bridge, Shanghai	1910
Irving, D. A.	Asiatic Petroleum Co., Chungking	1913
Irwine, Mrs. H. G.	85 Yu Yuen Road, Shanghai... ..	1920
Islef, J. P.	G. N. Telegraph Co., Shanghai	1917
Jacobs, J. E.	American Consulate, Shanghai	1922
Jamieson, Sir J. W., K.C.M.G.	H.B.M. Consul-General, Canton... ..	1883
Jenks, Prof. J. W.	13 Astor Place, New York	1903
Jensen, C. A.	G. N. Telegraph Co., Tientsin	1918
Johnson, N. T.	c/o Department of State, Washington, D.C.	1912
Johnston, R. F.	Peking	1907
Joly, P. B.	Shanghai-Hangchow-Ningpo Rly., Shanghai	1913
Jones, H. J. S.	Netherlands Legation, Peking	1914
Jong, Th. de J.	Health Office, Shanghai	1922
Jordan, Dr. J. H., M.C.		

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Name	Address	Year of Election
Jorgensen, O.	G. N. Telegraph Co., Copenhagen, Denmark	1913
Joseph, S. M.	Palace Hotel, Shanghai	1920
*Jost, A.	Sulzer, Rudolf & Co., Zurich, Switzerland	1912
Justesen, M. L.	c/o L. V. Lang, 8 French Bund, Shanghai	1913
Karlbeck, O.	Peng Pu	1914
Karlqvist, Dr. B.	University of Gothenburg, Sweden	1922
Kashiwada, T.	112 Range Road, Shanghai	1918
Kellogg, C. R.	Fukien Christian University, Foochow	1919
Kennett, W. B.	British Cigarette Co., Shanghai ...	1918
Kent, A. S.	c/o Chinese Post Office, Moukden	1913
*Kern, D. S.	C.M.M. Chengtu, Szechuen	1912
Kilner, E.	1 Range Road, Shanghai	1909
King, Dr. G. E.	Lanchow, Kansu	1919
*King, Louis M.	H.B.M.'s Consulate, Chengtu ...	1911
*Kliene, Charles	C. M. Customs, Shanghai	1916
Klubien, J.	Inspectorate General of Customs, Peking	1913
Kopp, E. C.	Shanghai	1919
*Krebs, E. ... ..	...	1895
Krisel, A.	1a Jinkee Road, Shanghai	1914
Kulp, D. H.	"Representing Brown University School of Sociology" Shanghai College, Shanghai	1915
*Kunisawa Shimbei	270 Hyakunin-cho, Ohkubo, Tokyo	1917
Lacy, Rev. Dr. W. H.	73 Szechuen Road, Shanghai... ..	1909
Lachlan, Miss A.	Victoria Nursing Home, Shanghai	1923
Laforest, L.	Peking Tramway Co., Peking ...	1917
Lake, Capt. P. M. B.	c/o Jardine, Matheson & Co., S'hai	1916
Lanning, V. H.	c/o Jardine, Matheson & Co., S'hai	1916
*Latourette, K. S.	1126 Yale Station, New Heaven, Conn., U.S.A.	1912
*Laufer, Dr. Berthold	Field Museum of National History, Chicago	1901
Laurence, L.	c/o Jardine, Matheson & Co., Shanghai	1923
*Laver, Capt. H. E.	Head Street, Colchester, Essex ...	1912
Leach, W. A. B.	Municipal Offices, Shanghai	1914
Leavens, D. H.	Yale-in-China, Changsha	1917
*Leavenworth, Chas. S.	U.S.A. 79 Howe St., New Haven, Conn. U.S.A.	1901
Lee, A. W. Simms	St. James' High School, Wuhu...	1923
Leete, W. Rockwell	Fenchow, Shansi	1918
*Leslie, T.	Elmers Glen, Salfords, Horley, England	1914

LIST OF MEMBERS

Name	Address	Year of Election
Lester, Miss E. S.	McTyeire School, Hankow Road, Shanghai	1919
Levine, C. O.	Canton Christian College, Canton	1923
Lewis, D. J.	6 Young Allen Terrace, Shanghai...	1920
Lewis, Mrs. D. J.	6 Young Allen Terrace, Shanghai...	1920
Lewis, S. H.	Secretariat, S.M.C.	1921
Liddell, C. Oswald	Shirenewton Hall, near Chepstow, Monmouthshire	1908
Light, S. F.	University of Amoy, Amoy ...	1922
Linde, Mrs. de ...	32H Markham Road, Shanghai ...	1922
*Lindsay, Dr. A. W.	Chengtu, Szechuen ...	1910
*Little, Edward S.	30 Gordon Road, Shanghai ...	1910
Liversidge, Rev. H.	China Inland Mission, Kaiting ...	1922
Lockwood, W. W.	120 Szechuen Road, Shanghai ...	1913
Lofting, J. H.	Trollope & Colls, 56 Szechuen Road, Shanghai	1922
Lord, Rev. R. D.	Taianfu, Shantung ...	1918
Lord, Samuel ...	8s Kiukiang Road, Shanghai...	1921
Lowson, A. B.	Hongkong and Shanghai Bank, Shanghai	1922
Lucas, S. E.	Chartered Bank, Peking ...	1906
Lumsden, Miss, F.R.G.S.	c/o Thos. Cook & Co., Peking ...	1922
Luthy, Charles ...	62 Kiangse Road, Shanghai ...	1910
*Luthy, Emil ...	62 Kiangse Road, Shanghai ...	1917
*Lyall, Leonard A.	C. M. Customs, Shanghai ...	1892
Mabee, Fred C.	Shanghai College, Shanghai ...	1912
Macbeth, Miss A.	9 Wang Ka Shaw Gardens, S'hai	1915
MacDonell, A. M.	c/o P. O. Box 825, American Postal Agency, Shanghai	1918
MacGillivray, Rev. Dr. Donald	143 N. Szechuen Road, Shanghai	1908
Mackinlay, Miss M. F.	6 Annam Road, Shanghai ...	1921
MacNair, H. F. M.A.	St. John's University, Shanghai ...	1920
Maguire, Mrs. C. E.	413 Avenue Joffre, Shanghai ...	1921
McNulty, Rev. Henry A.	A. C. Mission, Soochow ...	1918
Macoun, J. H.	C. M. Customs, Nanking ...	1894
McRae, J. D.	Shantung Christian University, Tsinanfu, Shantung	1910
Main, Dr. Duncan ...	Hangchow ...	1900
*Mamet, O.	Engineer-in-Chief, Mentowkow	1922
*Marsh, Dr. E. L.	Mines Mentowkow, Chihli	1908
Marshall, R. Calder ...	14 Kiukiang Road, Shanghai...	1908
Marsonlies, A. du Pac de ...	1a Peking Road, Shanghai ...	1917
Martin, C. H.	67 Route Vallon, Shanghai ...	1918
Martin, Mrs. W. A.	Russo-Asiatic Bank, Dairen ...	1916
Martinella, A.	Bridge House, Nanking ...	1921
*Mason, Isaac, F.R.G.S....	Actg. Sec. Italian Municipality, Tientsin	1916
Mather, B.	143 N. Szechuen Road, Shanghai	1918
Maxwell, Dr. J. Preston ...	Yung Ching, Peking ...	1917
	E.P.M., Yungchun Fu ...	1917

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Name	Address	Year of Election
Maybon, Charles B.	1195 Rue Lafayette, Shanghai ...	1911
*Mayers, Frederick J., F.R.G.S.	C. M. Customs, Chinkiang	1917
Mayers, Sidney F.	The British and Chinese Corpora- tion, Ltd., Peking	1907
McCabe, P. J.	C. P. O. Box No. 1, Nankang, Harbin	1922
McEuen, K. J.	Municipal Offices, Shanghai	1908
McFarlane, Rev. A. J.	48 Broadway, Westminster, London, S.W.1.	1915
McIntosh, Miss E. W.	Canadian Church Mission, Kwei- teifu, Honan	1923
McInnes, Miss G.	c/o Hongkong & Shanghai Bank, London	1913
McMillen, O. W.	Union Middle School, Canton ...	1923
McNeill, Mrs. Duncan	The Chestnut, Tangbourne, England	1915
Mead, E. W.	H.B.M. Consulate Genl., Shanghai	1916
*Meister, O., C.E., M.E.	c/o Sulzer Bros., 4 Avenue Edward VII, Shanghai	1922
Mell, Rudolf	41 Rueckertstrasse, Berlin-Steglitz	1911
*Melnikoff, D. M.	Litvinoff & Co., Hankow	1919
Mencarini, J.	2 Canton Road, Shanghai	1884
Mengel, E.	Supt. Chinese Telegraphs, Yun- nanfu	1913
Mennie, D.	A. S. Watson & Co., Shanghai ...	1916
Menzies, Rev. J. M.	Changte, Ho	1914
*Merian, J. R. A.	1c Kiukiang Road, Shanghai ...	1921
Merriman, Mrs. W. L.	38 Connaught Road, Shanghai ...	1910
Merrins, Dr. E. M.	St. John's University, Shanghai...	1916
Mesny, H. P.	c/o Dunlop Rubber Co., (China) Ltd., 23 Avenue Edward VII	1911
Meyer, H. Fuge	Whangpoo Conservancy, Shanghai	1920
Mills, E. W. P.	H.B.M. Consulate, Ichang	1920
Miskin, Stanley C.	Asiatic Petroleum Co., Hankow ...	1913
Molines, Edouard	Credit Foncier d'Extreme-Orient, Hankow	1920
Moninger, Miss M. M.	A.P.M., Kachek, Hainan	1916
*Moore, Dr. A. ... ..	...	1913
*Morgan, Rev. Evan	143 N. Szechuen Road, Shanghai	1909
Morris, Dr. H. H.	St. Luke's Hospital, Shanghai ...	1914
Morriss, H. E.	118 Route Pere Robert, Shanghai	1919
*Morse, C. J.	1825 Asbury Avenue, Evanston, Illinois	1901
Mortimore, Mrs. W., M.D.	Canadian Methodist Mission, Chengtu, W. China	1922
Mortensen, Rev. Ralph	Kikungshan, Honan	1920
Mostaert, E.	Lung Hai Railway, Chengchow, Honan	1922
Moule, Rev. A. C.	Trumpington Vicarage, Cambridge	1902
Mullett, Dr. H. J.	Dental Hospital, Chengtu	1921
Mulock, Capt. G., R.N.	15 Route Pottier, Shanghai	1922
Munn, Rev. Wm.	c/o C.M.S. Salisbury Square, London, E.C.4.	1922

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Name	Address	Year of Election
Munro-Faure, P. H.	<i>c/o</i> A. P. C., Hangchow	1910
Münter, L. S.	G. N. Telegraph Co., Peking	1922
Munthe, Mrs.	43 Hsiao T'ien Shui Ching Hui-tung, Peking	1921
Murphine, Shepley	2 Kiukiang Road, Shanghai	1921
Murphy, Henry K.	1 Canton Road, Shanghai	1921
Murphy, Mrs. H. K.	1 Canton Road, Shanghai	1921
Mysore University	Mysore, India	1920
Nance, Prof. W. B.	Soochow University, Soochow	1922
Neild, Dr. F. M.	3A Peking Road, Shanghai	1916
Newcomb, Capt. Frank	<i>c/o</i> 8 Billiters Square, London E.C.	1917
Newman, Kenneth	15 Peking Road, Shanghai	1921
Nicholson, William	Butterfield & Swire, Hongkong	1919
*Nielsen, Albert	<i>c/o</i> De-No-Fa, Christiania, Norway	1894
Nordquist, O.	C. P. O., Nanking	1920
Norman, W. C.	The China Press, Shanghai	1912
Nystrom, E. T.	Shansi University, Taiyuanfu	1920
Oakes, W. L.	W. M. S., Changsha	1919
*O'Brien-Butler, P. E.	<i>c/o</i> Foreign Office, London	1886
*Ohlmer, E.	Shanghai	1885
Ollerton, J. E.	<i>c/o</i> H.B.M. Consulate General, Shanghai	1916
Ottewill, H. A.	Shanghai	1913
Onskouli, M. H. A.	Shanghai	1917
Paddock, Rev. B. H.	Yen Ping Fu, Foochow	1916
Pade, K. F.	G. N. Telegraph Co., Shanghai	1920
Pagh, E. K.	G. N. Telegraph Co., Shanghai	1903
*Palmer, W. M.	Salt Gabelle, Peking	1914
Parker, Rev. Dr. A. P.	6 Young Allen Terrace, Shanghai	1901
Parsons, E. E.	12 Hankow Road, Shanghai	1916
Pasquier, G. A.	North China Daily News, Shanghai	1922
*Paterson, J. J.	Jardine Mathieson & Co., Shanghai	1922
Patrick, Dr. H. C.	22 Whangpoo Road, Shanghai	1912
Pearce, Sir Ed.	46 Hart Road, Shanghai	1923
Pearson, C. Dearne	69 Kiangse Road, Shanghai	1903
Peet, Gilbert E.	6 Jinkee Road, Shanghai	1913
Peffer, Nathaniel	<i>c/o</i> Pacific Bank, 57th St. and Madison Avenue, New York	1913
*Peiyang University Librarian	Tientsin	1911
Penfold, F. G.	1A Peking Road, Shanghai	1916
Perkins, M. F.	American Consulate, Shanghai	1914
Perrin, Mrs. K. M.	202 Bubbling Well Road, Shanghai	1922
Petersen, I. C. V.	2 Hsi Tang Tse Hu Tung, Peking	1906
*Pettus, W. B.	North China Union Language School, Peking	1915

Name	Address	Year of Election
Pfister, Dr. M., M.R.C.P., L.R.C.P.	Peking Union Medical College, Peking	1922
Phillips, H., O.B.E.	British Consulate, Harbin	1912
*Plancy, V. Collin de	10 Square du Croisic, Paris XVc...	1877
Platt, Robert	Chicago University, Chicago, Ill.	1917
Polevoy, S. A.	20 Wogack Road, Tientsin	1917
Polk, Dr. Margaret. H.	110 Range Road, Shanghai	1915
Pomeroy, E. C.	56 Route Doumer, Shanghai	1923
Porterfield, W. M.	St. John's University, Shanghai...	1920
Pott, Rev. Dr. F. L. Hawks	St. John's University, Shanghai...	1913
Pott, W. S. A.	St. John's University, Shanghai...	1914
Pousty, F. E.	Ningpo	1915
Powell, J. B.	The Weekly Review, 4 Avenue Edward VII, Shanghai	1918
Pratt, J. T., C.M.G.	British Consulate-General, Nanking	1909
Pratt, R. S.	H.B.M.'s Consulate-Gen., Tientsin	1921
Prentice, John	47 Yangtsepoo Road, Shanghai ...	1885
Price, Mrs. Maurice	c/o Prof. M. Price, University of Chicago, Ill., U.S.A.	1919
*Pye, Rev. Watts O.	Fenchow, Shansi ...	1917
Quien, F. C.	Netherlands Harbor Works, Peking	1913
Quin, Mrs. J.	3 Kiukiang Road, Shanghai ...	1916
Quigley, Prof. H. S.	Department of Political Sciences, University of Minnesota, Minneapolis, Minn, U.S.A.	1923
Raaschou, T.	Danish Consul-General, Shanghai	1912
Raeburn, P. D.	C. M. Customs, Shanghai ...	1916
Ramondino, F.	Italian Legation, Peking ...	1922
Rankin, C. W....	18 Quinsan Road, Shanghai ...	1915
Rees, Rev. Dr. W. Hopkyn ...	48 Broadway, Westminster, London, S.W.1.	1914
Reiss, Mrs. A.	Shanghai ...	1921
Richert, G.	c/o A. B. Vattenbyggnadsbyran, Stockholm	1920
Ritchie, W. W.	Postal Commissioner, Harbin ...	1907
Roberts, D.	St. John's University, Shanghai...	1916
Roots, Rt. Rev. L. H.	American Church Mission, Hankow	1916
Ros, G.	Italian Consulate-Gen., Hankow ...	1908
Rossi, Comm. G. de'	Italian Consulate-Gen., Shanghai...	1920
Rowbotham, A. H.	Tsing Hua College, Peking ...	1920
Rowe, E. S. B.	Municipal Offices, Shanghai ...	1907
Sadoine, Baron A.	C. M. Customs, Hankow ...	1922
*Sahara, T.	24 Baikal Road, Shanghai ...	1908
Saint-Hubert, G. de	Lung Hai Railway, Chengchow, Honan	1922
Sammons, Hon. T.	c/o American Consul-Gen., S'hai	1915

Name	Address	Year of Election
Sanders, Arthur H.		1917
Sandor, H.	American Szechuen Bank, Chungking	1922
Sargent, G. T.	Andersen, Meyer & Co., Shanghai	1917
*Sarkar, Prof. B. K.	c/o Bangiya Sahitya Parishat, 2431, Upper Circular Road, Calcutta	1915
Sawdon, E. W.	West China Union University, Chengtu	1916
Sawyer, J. B.	U.S. Consulate-Gen., Shanghai ...	1920
Shantung Christian University ...	Tsinan	1922
*Shaw, Norman	C. M. Customs, Canton	1912
Shearstone, T. W.	136 Szechuen Road, Shanghai ...	1918
Shengle, J. C.	23 Ferry Road, Shanghai	1905
Sheppard, Rev. G. W.	British & Foreign Bible Society, Shanghai	1923
Shioya, T.	Bank of Chosen, Shanghai	1922
Shipley, J. A. G.	10 Woosung Road, Shanghai... ..	1911
Shirokogoroff, S. M.	210 Rue Bourgeat, Shanghai... ..	1923
Shu, Dr. H. J.	Chinese Customs, Hankow	1921
Silsby, Rev. J. A.	Presbyterian Mission, South Gate, Shanghai	1911
Simpson, B. Lenox	Peking	1907
Sirén, Prof. O.	The Homestead, Point Lorna, California, U.S.A.	1922
Sites, F. R.	71 Broadway, New York, U.S.A.	1916
Skinner, Dr. A. H.	Hankow	1919
Skvortzow, B. W.	67 Poshtovaya St., Harbin	1918
Smallbones, J. A.	S.M.C. Electricity Dept., Shanghai	1913
Smith, Dr. H.	c/o Rev. J. H. Edgar, Wanhsien, Szechuen	1922
Smith, J. Langford	British Consulate, Chefoo	1908
Southcott, Mrs.	Wei-hai-wei	1919
Spiker, Clarence J.	American Legation, Peking	1918
Staheyeff, Miss T.	25 Carter Road, Shanghai	1921
Stanford University Library ...	California, U.S.A.	1922
Stapleton-Cotton, W. V.	Directorate General of Posts, Peking	1916
Starling, S. B.	Mackenzie & Co., Ltd., Chungking	1923
*Stedford, E. T. A., Dr.	Blyth Hospital, Wenchow	1919
Stephenson, Lieut. Chas., U.S.N.	U.S.A. "Isabelle," Hankow... ..	1922
Steptoe, H. N.	H.B.M. Consulate-Gen., Shanghai	1920
*Stewart, Rev. J. L.	Union University, Chengtu	1916
Stocker, E. C.	64 Avenue Dubail, Shanghai ...	1921
Stockton, G. C.	155b Dixwell Road, Shanghai ...	1914
Strehlneek, E. A.	45 Haskell Road, Shanghai	1909
Stursberg, W. A.	Chinese Postal Service, Kaifeng, Honan	1919
*South Manchuria Railway Co. Library	Dairen	1910
*Suga, Capt. T.	N. K. K., Shanghai... ..	1919
Summerskill, Miss E. R.	Victoria Nursing Home, Shanghai	1921
Sykes, E. A.	Shanghai	1909
Symons, C. J. F. Dean	The Deanery, Shanghai	1921

Name	Address	Year of Election
Tachibana, M.	Customs, Darien	1881
Talbot, R. M.	C. M. Customs, Swatow... ..	1915
Tanner, Paul de	16 Poststrasse, Liban, Lettland... ..	1885
Taylor, A. Ll.	Arts & Crafts, Shanghai... ..	1915
*Taylor, C. H. Brewitt	Cathay, Earlsferry, Scotland	1885
Taylor, W. H.	St. John's University, Shanghai... ..	1922
Teesdale, J. H.	15 Peking Road, Shanghai	1916
Tenney, Dr. C. D.	American Legation, Peking	1913
Thellefsen, E. S.	G. N. Telegraph Co., Shanghai	1913
Thomas, J. A. T.	Shanghai	1890
Throop, M. H.	St. John's University, Shanghai... ..	1912
Ting I-hsien	C. M. Customs, Shanghai	1902
Tirzon, Pablo	c/o Intelligence Dept., S.M.C., Police Headquarters, Shanghai	1922
Toller, W. Stark	H.B.M. Consulate-Gen., Shanghai	1907
*Tochtermann, Karl ... ..	...	1900
*Torrance, Rev. Thos.	C. I. M., Kwan Hsien	1922
Touche, J. D. la	24 Earlsport Terrace, Dublin, Ireland	1911
*Trollope, Rt. Rev. Bishop M.N.	Seoul, Korea	1911
Tucker, G. E.	Shanghai	1915
Tucker, Mrs. G. E.	Shanghai	1915
Turner, Skinner, Sir	British Supreme Court for China, Shanghai	1916
Twentyman, J. R.	c/o Hanson, McNeill, Jones & Wright, Shanghai	1894
Tylor, W. F.	Peking	1915
Unwin, F. S.	The Angela, Victoria B. C. Canada	1914
Van Corback, T. B.	13 Canton Road, Shanghai	1913
Van der Woude, R. ... ..	...	1915
Vauthier, Georges ... ..	...	1921
Verbert, L. ... ..	...	1913
Veryard, Robert K.	Y.M.C.A., Changsha	1917
*Vizenzinovitch, Mrs. V.	1 Kiangwan Road, Shanghai... ..	1914
Wade, R. H. R.	C. M. Customs, Tientsin... ..	1918
Wagstaff, W. W.	c/o Arts & Crafts, Bubbling Well Road, Shanghai	1922
Waller, A. J.	Kelly & Walsh, Ltd., Shanghai	1916
Wang Chung-hui, Dr.	Peking	1913
Ware, Miss Alice	20 Kwen Ming Road, Shanghai	1918
Warren, Rev. G. G.	Wesleyan Mission, Changsha	1909
Washbrook, H. G.	6 Shih Ta Jen Hu t'ung, Peking... ..	1908
Watkins, Miss J. H.	Ginling College, Nanking	1922
*Watson, Dr. P. T.	Fenchow, Shansi	1920
Weatherall, M. E.	52 Ta Fang-chia Hu t'ung, Peking	1919
Webb, Mrs. C. H.	21 Studley Avenue, Shanghai	1919

Name	Address	Year of Election
Webster, Rev. James	173, Rolleston Drive, Senton, Nottingham, England	1911
Werner, E. T. C.	3 Tung Huang Ch'eng Kên, Hou Mên Wei, Peking	1915
Westbrook, E. J.	Asiatic Petroleum Co., Shanghai	1916
Wheeler, Rev. W. R.	A.P.M., Hangchow	1920
White, Rev. H. W.	Yencheng, Kiangsu	1915
White, Miss Laura M.	30 Kinnear Road, Shanghai	1916
White, Rt. Rev. Wm. C.	Anglican Bishop of Honan, Kai-fengfu	1913
Whitehead, Miss Edith... ..	"Bickerton," Bubbling Well Road, Shanghai	1921
Wilde, Mrs. H. R.	38 Connaught Road, Shanghai ...	1915
Wilden, H. A.	French Consulate-Gen., Shanghai	1917
Widler, E.	c/o Harrison, King & Irwin, 39 Peking Road, Shanghai	1923
Wilhelm, Rev. Dr. Richard	Tsingtau	1910
Wilkinson, Rev. A. H.... ..	Rusholine Rectory Manchester ...	1922
Wilkinson, E. S.	2 Canton Road, Shanghai	1911
Wilkinson, F. E., C.M.G.	British Consulate-Gen., Mukden...	1909
Wilkinson, H. P.	2 Love Lane, Shanghai	1909
*Williams, C. A. S.	C. M. Customs, Wenchow, Che-kiang	1919
Williams, Capt. C. C.	c/o Butterfield & Swire, Shanghai	1918
Wilbur, Mrs. H. A.	124 Dixwell Road, Shanghai	1920
Wilson, A. R. D.	Yangtze Insurance Assn., S'hai	1921
Wilson, G. L.	Palmer & Turner, 4 The Bund Shanghai	1921
Wilson, Mrs. Geo. N.	c/o A.P.C., The Bund, Shanghai	1921
Wilson, R. E.	16 Jinkee Road, Shanghai	1918
Witt, Miss E. N.	16 Queensborough Terr., Hyde Park, London, W.	1912
Woets, J.	Credit foncier d'Extreme-Orient, Peking	1919
Wood, A. G.	Gibb, Livingston & Co., Shanghai	1879
Wood, Mrs. Edwin	19 Medhurst Road, Shanghai ...	1921
*Woodward, A. M. Tracy, F.R.G.S., F.R.N.S.	P.O. Box, No. 1044, Shanghai ...	1921
Wright, Rev. H. K.	143 North Szechuen Rd., Shanghai	1919
*Wright, S. F.	c/o C. M. Customs, Peking	1916
*Wu Lien-teh, Dr.	Plague Prevention Service, Harbin	1913
Yatés, Smith	18 Yangtzepoo Road, Shanghai ...	1920
Yokoyama, R.	Tokyo Koshinjo Mercantile Agency, Shanghai	1918
Young, R. C.	Municipal Offices, Shanghai	1912
Zwemer, Rev. Samuel M., D.D., F.R.G.S.	37, Sh. Manakh, Cairo	1917

LIST OF MEMBERS

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TOTAL :

Honorary Members	18
Corresponding Members...	2
Life Members	81
Ordinary Members	499

Total ... 600

Resident at Shanghai	280
Resident elsewhere in China...	212
Residing in other countries ...	108

Total ... 600